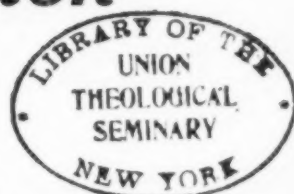


The CHRISTIAN CENTURY

A Journal of Religion



The Next Step for the Churches

By Henry Nelson Wieman

Europe's Peasants Are Rising

By R. H. Markham

Confronting Students With Religion

By Everett Ross Clinchy

Brother Bill

By Vincent G. Burns

Los Angeles and the Sunday Schools

America's New Moral Responsibility

Editorials

SEP 18 1928

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The CHRISTIAN CENTURY

September 20, 1928

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Contributors to This Issue

HENRY NELSON WIEMAN, professor of the philosophy of religion, divinity school, University of Chicago; author, "Religious Experience and Scientific Method," "The Struggle of Religion with Truth," etc. This is the twelfth article in the series on "The Church in Our Time" which The Christian Century is printing during 1928.

R. H. MARKHAM, American journalist, Sofia, Bulgaria.

EVERETT ROSS CLINCHY, secretary of the commission on relations between Jews and Christians of the Federal Council of Churches of Christ in America; formerly minister of the Church of Christ in Wesleyan university, Middletown, Conn.

VINCENT G. BURNS, minister, Pittsfield, Mass.

Theological Jargon

One reason, I am reasonably certain, why so many people seem so mortally afraid of anything resembling a theological discussion is because of the language in which it is usually conducted. Ordinary people are not adverse to discussing religion. That is, men are not, and I suspect that what is true of them holds true with women as well. You let Mr. Lewis's friend who knew Coolidge start his smoking-compartment discussion of religion, and he will draw plenty of listeners and as many participants. Religion is notoriously omnipresent in the talk-fests in college dormitories. It used to get into the off-hour conversation in France, and would involve whole platoons. Yet when a clergyman threatens to talk on theology the exits are in danger of becoming clogged.

The reason, I maintain, is largely because of the unintelligible language. I remember that when I was in theological seminary I had to buy a tome entitled, "Biblical Hermeneutics." (I won't guarantee the spelling, but phonetically that is correct.) I must confess that I haven't the slightest recollection as to what the book was about, but I do have a vague remembrance that the vocabulary went well with the title. It sounded impressive, but as far as an ordinary mortal was concerned it meant next to nothing.

A friend of mine told of a woman in his congregation who contracted the habit of using theological words. She got the words all right, and she got their meaning as well. But she persisted in using them as any simple, matter-of-fact person might. Sometimes the result verged on the sensational.

One night she was testifying in prayer meeting. She was having a good time testifying, and finally swept into a climax in which she unlimbered all her theological artillery. "I tell you, brethren," she declared, "Jesus Christ is omnipotent; he's omnipresent; he's omniscient; he's . . . he's . . . he's a chip off the old block!"

Now that really is a very profound theological observation, although the attendants at that prayer meeting did not take it that way. It is, I should say, an inept, and therefore startling, attempt to reduce theological jargon to the comprehension of the average person. But what that woman did thus blunderingly, the theologians and the parsons will have to do more successfully if we are not soon to have a society of theological illiterates.

My belief is that this process of presenting a simplified theology will have to start with a simplification and clarification of ideas. I believe that we have fallen into these esoteric profundities largely because we haven't known what it really was that we wanted to say. We have tried to be profound and we have merely succeeded in becoming obscure. We can hardly write a commentary on the parables without becoming turgid and opaque and desperately boring.

One of the reasons why I believe that our muddle-headedness lies at the root of this is Henry Nelson Wieman. Professor Wieman knows exactly what he thinks the church ought to do next. So he puts it down—one, two, three, four. And the result is clear-cut. And understandable. That is always the way with his writings.

By the way, read Wieman's article in connection with that article by Professor Kelly on "American Christianity" that was published a few weeks ago. It's too bad they weren't in the same issue.

THE FIRST READER.

The CHRISTIAN CENTURY

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EDITORIAL

MR. KELLOGG, landing in New York, hopes that the pact of Paris may not become a football for partisan politics in this country. In an editorial which appears on another page of this issue, written while Mr. Kellogg was still on the high seas, this same hope finds

Keep the Treaty Out of Partisan Politics!

expression. But the words of the secretary of state bring this immediate peril to the fore in such a way as to require special attention. Whether Mr. Kellogg had anyone or any party specifically in mind when he made his plea cannot be known. During the period while he was on the ocean, Mr. Henry Morgenthau had launched a derisive attack on the pact and had announced that he would address democratic party meetings to point out its shortcomings. And in the same week Mr. Hoover had pointed to the pact as proof of the achievement of the republican party in the effort to bring to pass world peace. Mr. Kellogg may not have heard of either statement. Whether he had or not, all who are genuinely interested in seeing the nations outlaw war will insist that the ratification of this pact must not be made a partisan issue. It is enheartening to hear Mr. Hoover giving the pact a whole-souled endorsement after the tepid words of his speech of acceptance. But the pact must not be regarded as republican orthodoxy and democratic heresy. It transcends parties; it includes humanity in its concern.

Dr. Fosdick's Church Drops Sectarian Designation

IN A PASTORAL LETTER to the congregation of the Park Avenue Baptist church, New York city, Dr. Harry Emerson Fosdick calls attention to the fact that when the church moves to the cathedral-like edifice now being built near Grant's tomb the "Baptist" designation will be dropped and the simple title, "The Riverside Church," will take its place. The congregation will not call itself a community church, but it will be, according to Dr. Fosdick, "in a peculiar sense a communal church." In discussing the dropping of the denominational connotation, Dr. Fosdick points out that "all disciples of Jesus are welcome on equal terms into our membership, without regard to credal subscription, ritual requirement or denominational affiliation." He then goes on to point out the requirements for community service

which must be met in a section where "the community is not primarily recipient but active; it is accustomed to doing things together rather than to passive acceptance of things done for it." Various forms of activity are suggested, but these details are subordinated to this general statement: "What we shall need the most is clairvoyance; we must see the places where we can be a focus for expression for the community's cooperative spirit. What we shall need next is genuine unselfishness; we must be interested primarily not in our own prestige and proselytism but in the community's good. What we shall need next is breadth; regardless of creed, church, race, or religion we must welcome from the community cooperators to do what needs to be done." New York with two community churches, and those two served by men of as great and distinctive talents as John Haynes Holmes and Harry Emerson Fosdick, is going to command increasing attention from those interested in the development of American church life.

Calles Fights for a New Mexico

IF THERE is any genuine belief in democracy in this country it should thrill to the desperate struggle which President Calles is waging to rid Mexico of despotic rule. No braver and truer word has been spoken to a political body on this continent in this century than Calles addressed to the Mexican congress when refusing to run again for office. Not only did the Mexican executive refuse to be swayed by the persistent demand that he remain in office—and do it in words so unequivocal that Mr. Coolidge ought to study them—but he forced Mexico to make her choice for the future as between "strong man" rule and the rule of institutions and laws. That choice is being made behind a veil of censorship which may be torn at any time with news of attempted uprisings. Mexico's army chiefs, gathered at the capital, are reported to acquiesce in the president's declaration that the army must keep its hands off politics. But to anyone familiar with Mexican history it is scarcely credible that these generals will give up their ancient privileges any farther than Calles is able to coerce them into doing. The situation seems to be that of a single man of iron determination and extraordinarily keen insight, who is staking his own life on the effort to make his country a true democracy. Freeing himself from any possible charge of

personal ambition by his declaration that "never for any reason, or under any circumstances, shall I return to the presidency of the republic," Calles has at the same time served notice that any successor who attempts to establish a personal despotism will have him to fight. That President Calles has a genuine philosophy of democracy to undergird him in his struggle is shown by a passage such as this, taken from his speech to the congress: "It is needless to recall how the dictators stood in the way of true national progress; how they were obstacles, perhaps unconsciously but in reality, to the rise, formation and development of men of national caliber to whom the nation might turn in times of domestic or foreign crisis; how they thwarted, against their own inclinations at times, but always as a matter of fact, peaceful evolution in Mexico as an institutional country in which men should not be anything but mere incidents without real importance in themselves when compared with the eternal and august serenity of institutions and laws." Latest reports indicate that Mexico's provisional president is likely to be Señor Portes Gil, a lawyer at present secretary of the interior. The situation is shifting so rapidly, however, that another choice may finally emerge.

A Victory for Open Diplomacy

THE ABANDONMENT of the Anglo-French naval agreement suggests many reflections. It suggests the enormous influence which American opinion has in Europe, for it is hardly denied that both of the contracting parties were ready to call the whole thing off as soon as they discovered, to their surprise, the extent of American suspicion. It suggests the degree to which the United States is actually and continually implicated in European affairs. The republican candidate may try to make such political capital as he can out of "our independence from the political exigencies of the old world," but the republican administration did not hesitate to let Mr. Baldwin and M. Poincaré know that their governments could make no mutual understanding of this sort without an open protest from this country. More than all else, however, the collapse of the negotiations suggests that the time for open covenants openly arrived at is coming closer and closer. The world at large does not yet know what was involved in the Anglo-French negotiations. Such descriptions of the contents of the agreements as Sir Austen Chamberlain saw fit to give out were, naturally, reassuring. But the mood of mankind is no longer to trust its fate to agreements reached and kept in the dark. So that in England as much as in the United States, these secret negotiations aroused immediate suspicion and finally led to determined opposition. Mr. Baldwin knew that, far from adding laurels to his term of office, they might eventually lead to a parliamentary revolt. In the face of this popular outcry against the old type of secret understanding, revived in the face of the awful warnings left by the war, the British government has had to abandon the whole enterprise. It is a pitiful, a tragic close for the public career of Sir Austen Chamberlain. But it may prove a warning that will long be remembered by the statesmen of the world. It is the common man and woman who has put an end to these mischievous negotiations.

Across the pages of the forlorn memorandum have been written these words: No more secret understandings!

Southern Baptists Defrauded

GENERAL SYMPATHY will be felt for the home mission board of the Southern Baptist convention on account of the financial difficulties in which it finds itself. The treasurer of the board, Mr. Clinton S. Carnes, has disappeared from Atlanta, and with his disappearance shortages of approximately a million dollars have been found in the board's funds. The other agencies of the denomination are rallying to help the home board over this period of stress, but it is almost certain that a defalcation on this scale will cost the board in the long run much more than the money which has already been taken. Many of those who had contributed to these funds will ask why there were not safeguards against such dishonesty. And this demand will be emphasized now that it is known that the defaulting treasurer had twice served terms in federal penitentiaries. Yet, from what can be gathered from newspaper accounts, it would seem that the Baptist board took at least the customary precautions. A large bond was required from the treasurer, and the bonding company was supposed to have investigated the man's career before assuming the obligation. There were annual audits, which for nine years had found the treasurer's books in order. The main trouble seems to have been that the board was dealing with a criminally-minded individual who, once he had secured a post of trust, was easily able to outwit accountants and auditors. The incident may be of value to other church benevolent and philanthropic agencies as reminding them that the large sums which they handle from time to time inevitably invite the cupidity of unscrupulous men. It is impossible to take too many precautions in the administering of such funds.

The Whispering Campaign

SEPTEMBER finds both parties much disturbed by the so-called whispering campaign. Both candidates are being subjected to subterranean attack of this sort, and party leaders on both sides are vying with each other to denounce such tactics. Also the newspapers. And now, if that will do any good, The Christian Century will add its denunciations. The whispering campaign being directed against Mr. Hoover—it generally takes the form of alleging that he is really a Britisher in outlook and sympathy and once was on the verge of becoming a British subject—is both nonsensical and outrageous. The whispering campaign being directed against Mr. Smith—which generally takes the form of saying that he has loaded the New York state government with Catholics and has proved in other ways especially obsequious to the hierarchy—is just as nonsensical and outrageous. And the whispering campaign being directed against Mrs. Smith—which always takes the form of alleging her social unfitness to preside over the white house—is the most nonsensical and outrageous of all. Oddly enough, this third whispering campaign is never mentioned by the political leaders, yet if the experience of members of this editorial staff is typical, it is the most widespread

whispering campaign of all. In fact, it is almost the only true whispering campaign, for the other slanders are being noised about so openly that they can hardly be listed as whispers any more. A whispering campaign is always ignoble, which needs no proving to the readers of this paper. But we doubt whether any amount of denunciation can stop such attacks. American politics has always suffered from them. Cleveland, Blaine, McKinley, Bryan, Roosevelt—who managed to follow one slander into the courts—Wilson, Cox, Harding: it is hard to recall a prominent public man in recent times who has not been a mark for this sort of thing. Fortunately, the leader of worth has always been able to surmount it.

New South Wales Stays Wet

THAT PORTION of the press which does not favor national prohibition is in high glee over the results of the liquor referendum in New South Wales. Those results, it hardly needs to be said, were decidedly wet. With the country so stirred that 1,148,000 out of a total population of not much more than two million voted, 818,312 registered themselves in favor of the present liquor policy and only 329,941 lined up as dries. It is, we agree, too bad that the British voter—and the electorate in New South Wales is almost wholly British in origin—should be so slow in perceiving the economic and moral advantages to be gained by doing away with the legalized liquor traffic. In the same week that New South Wales was thus registering such an emphatic desire to continue its drinking, Mr. Ben Turner, president of the British trade union congress, was telling that body that drinking and gambling between them absorb annually \$3,000,000,000 of the British worker's pay. If the industrial situation is as exigent in the British isles as the labor party is declaring, that not inconsiderable economic leakage would appear, under the dictates of common sense, to require some attention. But this, after all, is a matter that is up to the British worker and the British voter. Whether in New South Wales or in Great Britain, he is the man to decide what policy shall be pursued in regard to the liquor traffic. If he desires to continue to bear the handicap imposed by "the trade," that is his privilege. American dries, therefore, will fail to become unduly depressed over an election in New South Wales. They will, rather, feel sorry for their wet friends who have to travel so far to find something to cheer.

Nearing Bedrock on the Eucharistic Issue

THE ANGLICAN CHURCH may be weary over the sacramental controversy, but Anglican clergymen are still hunting for means whereby it can be resolved. The action taken by the bishops of the province of Canterbury, on motion of Bishop Headlam supported by Bishop Barnes, is of particular interest. The two bishops represent different points of view, yet they united to secure the appointment of a committee to draw up a statement setting forth the position of the Church of England on the eucharist. Such a journal as the *Modern Churchman* does not see how any such statement can possibly satisfy the Anglo-catholics,

but to those without Anglicanism there will be great interest in reading the sort of statement on which even the twoscore bishops of the province of Canterbury can agree. In the meantime, however, the *Modern Churchman* reports an incident which shows the bedrock implications of the whole issue as these relate to the non-Anglican portion of the Christian world. At a "fraternal" between Anglican and free church clergymen an Anglican vicar read a paper on "The Sacramental Principle." Commenting, a Wesleyan said: "Probably all will agree with what has been said about the sacramental principle, but we need to understand its implications and applications. Will our Anglican brother answer the following questions?"

"1. When you pronounce the formula of consecration over the sacramental bread, does a change take place?"

"The Anglican answered 'Yes.'"

"2. If I pronounce the same formula do you believe that a change takes place?"

"The Anglican answered 'No.'"

"3. Does the change take place because of your superior morality?"

"The Anglican answered, 'Certainly not.'"

"4. Is it then because of your superior spirituality?"

"The Anglican answered, 'Certainly not.'"

"5. If that be so, why then does our Anglican brother object to Bishop Barnes calling the change magical?"

It is before such questions and answers as these that such Anglican-fostered efforts at Christian reunion as Lausanne, and such movements as that promoted by Bishop Manning, falter. And any attempt to promote the unity of the churches which attempts to proceed as though such issues did not exist, or as though they could be avoided, is a waste of energy, foredoomed to failure.

Mrs. Knapp's Punishment

PUBLIC OPINION in New York state, say several newspapers, is outraged by the leniency of the sentence pronounced on Mrs. Florence Knapp. Mrs. Knapp had been found guilty of taking state money while secretary of state for that commonwealth. Just how much she diverted to her own uses is not accurately known. Rumor places the total in the neighborhood of thirty thousand dollars. She was sentenced to serve thirty days in jail, and this period she is said to be passing in specially prepared apartments in the home of the sheriff who has her in charge. On its surface this is certainly extreme leniency. We doubt, however, whether there is any great amount of public outrage over it. After all, the state does not seek vengeance. It punishes, but punishment has achieved its object if it can secure the culprit against further wrongdoing and can warn the community that similar crime will bring retribution. Both these ends would appear to have been attained by this prison sentence, at least in so far as any prison sentence could attain them. Mrs. Knapp, with this prison experience on her record, can never hope to renew the political career which had started out so propitiously. Her remorse, if she is capable of remorse, must be no less keen at the end of these thirty days than it would have been at the end of the ten years which might have been her term. And as for other public officials, the fact that the state of New York has imposed this punishment, despite the consideration

that Mrs. Knapp was a woman with many influential connections, must prove an incentive to them to stay within the bounds of virtue.

Los Angeles and the World's Sunday Schools

THE LOS ANGELES CONVENTION held during the summer just passed, was in a very real sense a test of the World's Sunday School association. Started as a layman's movement for the extension of the kingdom through the Sunday school long before religious education in the modern sense of the term had emerged, it was the hope of this movement to reach the children of all lands and bring them into the kingdom. That much lofty sentiment passed for actual educative results cannot be doubted. This is not to deny that much good has been accomplished by the organization. More recently, however, religious education has been accorded an increasingly important place in the entire work of the church. In America this new interest has led churches to set up direct relationships with the organized movement in religious education through the International Council of Religious Education. Most of these churches have missionary enterprises in the lands served by the World's Sunday School association. What ought their relation to be to that organization? This sense of crisis was heightened by the Jerusalem conference and the attention which it devoted to the place of religious education in the missionary enterprise.

There were, of course, some who took a certain proprietary interest in the World's Sunday School association and maintained that what has been shall be—that there is no need for any decided change in organization or program. There were other equally good friends of the movement, however, who maintained that a first essential in giving the World's Sunday School association its rightful place in the extension work of the "sending" churches is to give it a sound educational program. The convention itself was largely controlled by this group. Its high character as an educational enterprise was the most concrete manifestation to the world of the serious intention of the organization to enter a new day of service.

The ideal for a more effective educational program came to a focus in the discussion concerning the proposed change of name for the organization. After much debate, a new name was adopted, the World Sunday School Council of Christian Education. This, together with the fact that Luther Allan Weigle was made chairman of the new executive committee and Robert M. Hopkins the new general secretary for the American unit of the organization, was its most positive declaration for an expanded program of religious education.

A great convention like the one held at Los Angeles is, however, not simply a test of the organization under whose auspices it is held, but also a mirror of the movement which it represents. Religious education has come to be a major concern of the church. It is natural then that religious

leaders everywhere should watch very closely the trends of this movement.

One of the most significant trends of modern religious education is that in the direction of its accomplishment through interdenominational cooperation. The Los Angeles convention drew not simply the laymen and the officials of interdenominational organizations, but large numbers of officials of all the denominations and particularly of the mission boards of these denominations. Nor were these in the convention simply as observers. By their interest and participation they showed that they considered this convention to be really their own. Thus in religious education, as in other enterprises of the church, the missionary has helped in teaching us fellowship and cooperation in the accomplishment of our great tasks. There is an increasing conviction that not only on the foreign field but also in America, the task of organizing and supervising a comprehensive program of religious education, which will be effective in all parts of the country, will be accomplished only if and when the denominations of this country combine their efforts in an effective way for its accomplishment.

There have been those who have questioned whether religious education as it is developing today will continue to be a specifically Christian movement. They fear that there is a tendency for it to develop along the line of ethical humanism, and to the inclusion of all religions. That this fear was very real for the World's Sunday School association was clearly evident from the heated debate which centered around the problem of whether in the new name of the organization the words should be *religious* education or *Christian* education. The convention itself was, however, very clear in its declaration for a distinctly protestant Christian movement. At no time was there a doubt on this question either in the official actions or the utterances of speakers. It is our conviction that in this respect the convention was true to the present trend in religious education.

From another direction the doubt has assailed some leaders in religious education whether the movement will retain its distinctly spiritual value. They have noted that conventions and schools of training are so largely dominated by a seeking after the best in educational procedure that the more subtle spiritual values are likely to be overlooked. If the Los Angeles convention may be taken as typical of the trend of our times, we may rest assured that, without a lessening of the intellectual emphases, leaders in religious education are swinging back to a recognition of the worship values of such a gathering. The general sessions were largely dominated by a spirit of worship. The separate conferences also—notably the one for children's workers—assigned a considerable portion of the time which was all too short for the accomplishment of their educational purpose, to quiet periods of worship. May we express the hope that this is typical of the new day!

The Los Angeles convention was surprisingly a manifestation of the way in which modern theories of religious education have taken hold on the world. Many good Christians in America have assumed that it is our privilege and responsibility to save the world, and that one avenue of so doing is to supply religious literature for the Sunday schools of the world. The present trend to center education

in life is, however, opposed to any scheme whereby one people will prepare educational materials and methods for another. If religious education is to be carried forward most effectively through meeting the problems and situations of everyday life, then a curriculum for any given people can only be built upon the needs of that people. Nor was there doubt as to the ability of the leadership in most countries to take this responsibility for the development of indigenous curricula. The Los Angeles convention convinced most of its attendants that the leaders of Japan, China, India, and the Philippines have not only a thorough grasp of modern educational theory, but have also been more ready in applying it to their educational situation than many Americans.

Thus far this account of the Los Angeles convention has been dominated with enthusiastic optimism. There is, however, one problem—not born out of this convention but merely stimulated by it—which must burden the mind of everyone who has a worldwide vision for religious education. Will the movement attain a full measure of success on its present basis of dependence to a large extent on voluntary leadership? Religious education has developed to the point of a profession. Scarcely a conference was held in Los Angeles in which the center of discussion was not that of “How shall we get a trained leadership?” In spite of all the eagerness with which this great group of voluntary workers—to overlook for the moment the considerable delegation of professional workers—came into the conference sessions to learn, the realization can hardly be escaped that with only the smattering of learning possible in a few short days, they went back to their tasks of teaching religion little removed from the old ruts of inefficiency.

Some would say that this is a consequence of the introduction of modern, “new fangled” methods into religious education. Had we been satisfied with the teaching of the Bible as we were in the early days of the Sunday school movement we would not now need to raise this vexing question. Such a view is born of ignorance. Modern educational method is simpler and nearer the realm of common sense than the elaborate pedagogical systems built on the older content-centered theories. It is not impossible for the average layman to understand and use the best in educational method. It is rather a question of willingness on his part to prepare himself for his task.

Upon this question of supplying an effective leadership within the church school where the teaching of religion is actually being done must center the attention of the religious education movement in the next decade if it is to fulfill the hopes of its advocates. What is needed is not less scientific work. The great advances which have been made toward putting religious education on a sound educational basis must continue. At the same time, however, it must be recognized that the layman must not be expected in one leap to attain the understanding and ability of the scholar. Practical educational administration should lead to the conviction that the hope for progress lies not in deploring what is, but in instituting the most practical methods in bringing about what ought to be.

Vast areas of America, to say nothing of the rest of the world, are in comparative isolation so far as supervision of

religious education is concerned. Long range methods from denominational offices will not prove effective. If in these days of the high cost of travel, commercial houses must provide extensive budgets to keep an army of traveling salesmen on the field in order to move their goods, may the churches not learn from them that, if they expect to influence people in what they are doing with their marginal and leisure time, a vital personal contact will be necessary? That this personal contact cannot be given denominationally in large sections of our country without endless overlapping and appalling increases in budgets is to no one more apparent than to these denominations themselves. Will the World's Sunday School convention set forward the movement for interdenominational cooperation in the achievement of this common task of Christendom? We wait with eager anticipation the outcome of the next decade!

America's New Moral Responsibility

THE SIGNING of the pact of Paris constitutes another landmark in American history. With this act the relation of the United States to the rest of the world is vitally changed. From this act there must come a new orientation of our foreign policy and a new attitude toward the problems which beset other peoples. The promise which Mr. Kellogg has signed is a mutual promise; the responsibilities which it entails are mutual responsibilities. A dozen years ago the United States learned, to its consternation, that the days of its isolation were at an end. Hurling into the world war, the American people were appalled at the revelation of the European war system which had brought that catastrophe upon them. For them, therefore, the conflict became a war to end war. In that belief they spent their money, their strength, and their lives. But in the treaty of Versailles they discovered their faith betrayed. The instinctive, inevitable recoil drove them in confusion and bitterness as far as they could go toward the place where they would have neither lot nor implication in the fate of nations which seemed wedded to a war system which Americans distrusted and detested.

In the years which have followed the rejection of the treaty of Versailles the United States has accordingly stood on the international sidelines. It has not been a comfortable position. So ready is the normal American to respond to any appeal for aid that the sight of millions of his fellows, citizens of the states of Europe, writhing in the difficulties of the post-war readjustment, has made a continual and heavy claim upon his sympathies. For that reason, American aid for innumerable schemes for the study or amelioration of international social problems has been freely given. But America has withdrawn farther and farther from participation in the solution of international political problems, because convinced that all the solutions proposed still involved some measure of adoption of a war system which would, in the long run, lead to chaos.

It was to a nation thus disillusioned over any plan to enforce peace, but vaguely disquieted that the strength of

America could not be used to rid the world of the horror of war, that the proposal for the outlawry of war came as promising release for energies and emotions long repressed. It seems incredible that the first public expression of this proposal should have been made as recently as March 9, 1918, when Mr. Salmon O. Levinson published his historic article in the *New Republic*. It was not until 1923 that Senator Borah first gave the idea official formulation in the resolution which he introduced into the United States senate. And even then, any support for the idea was so limited that its proposer did not feel that it would be wise to bring it to a senate vote. Outside the senate, the various peace societies and commissions could hardly have been more gingerly in their contacts with the proposal. Save for Mr. Levinson, Senator Borah, Professor Dewey, and a half-dozen others who refused to be daunted by the size of the task, it is within the facts to say that the outlawry movement commanded only passing and perfunctory interest from the public until after the senate had acted on adherence to the world court, in January 1926.

Yet today outlawry of war is the program of the United States government for dealing with this most basic of international issues, and a multilateral treaty embodying the essential first steps in this program is being signed by practically all the civilized nations, Russia included. Such a revolution in the thinking of governments has no parallel. Here is an idea that, ten years ago, found formulation in the mind of an individual who was without political importance or means for publicity. Today this idea is the pledged policy of the civilized world! No wonder that the man who prides himself on his "realism," the man whose cynicism has been fostered by the cynicism with which states have in the past trifled with human lives, looks at the multilateral treaty and refuses to believe that there is anything really there. A piece of paper? Yes. Words? Yes. But a pledge with power to avert world catastrophe? Such a document they cannot see.

Of course it needs to be frankly admitted that the immediate strength of the multilateral treaty has been weakened by the negotiations which have accompanied its acceptance. The public mind is sadly confused as to the import of what has been pledged because of the claims and counter-claims of "reservations" and "interpretations" which have filled the air. The status of the British reservations, in particular, lends strength to this confusion. If Great Britain is to be allowed to withdraw great and unspecified regions from the application of this treaty, then it is obvious that the United States will insist on similar reservations, as will other countries. And a series of such reservations would reduce the pact to a laughingstock. Here is the point at which the treaty needs immediate support from the peace-seekers of Britain. The influential *London Observer* can say, as it does, editorially, "These expository notes are not treaties; they do not bind posterity; but they reveal the minds of the diplomatists who framed them and they make it clear in what spirit the treaty will be worked in the initial stages of its operation." But if the treaty has to wait for posterity to free it from the incubus of the Chamberlain reservations, it is safe to predict that freedom will not come in time to satisfy the United States senate.

That the treaty will be bitterly attacked in the senate

is already certain. Despite the fact that it will have behind it the prestige of the administration which has negotiated it, and the now unqualified endorsement of Mr. Hoover, and the parliamentary strength of Senator Borah, it will certainly require herculean efforts to secure a ratification in any such form as the pact Mr. Kellogg brings from Paris. This attack will be of two sorts. There will be the direct frontal attack of the die-hard isolationists, who see in this treaty another scheme to involve the United States in the affairs of Europe, and who will raise once more the wraith of Washington and summon all one hundred per cent patriots to smash the danger of entangling alliances. The *Chicago Tribune* has already opened this fight. "What was rejected by the United States senate in 1919 has been accepted by the American state department in 1928," it cries. It will have plenty of company, both journalistic and political, before the battle is over.

The second line of attack will be more indirect, more subtle, and more dangerous. It will be the attack that takes the form of safeguarding the interests of the United States by attaching to the treaty reservations of many different kinds. And this attack will be lent a certain specious plausibility by the existence of the British reservations. With the question of reservations *The Christian Century* will deal later and at length. Here it must suffice to say that, if the United States is not ready to join a simple, clear, unequivocal international undertaking to renounce war and to settle its international difficulties by pacific means only, the cause of world understanding—and so of peace itself—will ultimately benefit by not signing anything at all.

But that would be a monstrous outcome for this venture. The loss to the world's store of moral idealism and of hope for civilization's future would, if the United States should fail to carry through this attempt to secure an inclusive renunciation of war, be beyond calculation. Those Americans who are determined that the institution of war shall be cast out of international society, and that the United States shall bear its part in the casting out, cannot abide the thought that any such moral catastrophe should befall this enterprise. For that reason, they must at once recognize the new moral responsibility which the signing of the pact has placed upon the United States, and undertake its demands.

This responsibility is to make clear to the common man and woman the meaning and the promise of the pact. It requires the taking of the 78 plain words to which the nations have pledged their allegiance and hammering home their significance until, the world around, the pact of Paris shall cease to be just another document tucked away in official archives, and shall become a part of the thought and the hope and the passionate avowal of the plain men and women who have ever been war's preordained victims. So that when the French peasant, bankrupt of his life's savings and shattered by the savagery of invasion, asks what security he may have against the future, the answer shall come, clear and instant, that he has the security of the good faith of his fellows in all other nations. And when the British workman, haunted by the specter of want, asks what hope he may entertain that his supply of bread is not one day to be cut off, the answer will be at hand in this pledge. And when the Russian artisan, who still remem-

bers blockades and invasions and, behind those, the knout of the Cossacks, asks what guarantee he has that his struggle for a new freedom is not to be destroyed from without, the answer in the second article of this treaty can be made clear to him.

But if the provisions of the pact are thus to capture the imagination and allegiance of the common-folk of every nation, the beginning must be made in this nation. It is from America that the proposal for a universal outlawry of war has come. It must be the people of America who will give to the treaty the first great accession of popular devotion without which it cannot succeed. Nothing is clearer at this hour than that only a very small percentage of the American people understand what has been done at Paris, or what this may mean for future peace. Nothing is clearer than that, if they are not informed, they may easily be victimized by those who intend to do what they can to make the nation abjure the decision to have done with war. The debate in the senate, when it comes, will prove a high point in the political education of the American people. But long before that debate arrives, the moral responsibility rests upon workers for peace in this country to see to it that the masses of our people are informed as to what is at stake. Once the people are informed, there will roll up behind this pact such a mountain of popular support as will make it immune from the betrayal of politics. And once this popular understanding and devotion has been secured in America, it can be secured without great difficulty in every other land. The pact of Paris is just as strong as the will of the peoples. It is the will of the peoples that must now be forged. And first in America must this forging come.

Does a single word of warning need to be sounded lest the pact be made a partisan issue? There have been a few indications in recent days that this might be attempted. Here, again, responsibility lies upon the peace forces to make such a mischance impossible. Partisan politics can have no true place in such a cause as this. The outlawry of war is no matter of parties, but of humanity. And that political leader who seeks to attach a party tag to such a pledge—whether in advocacy or in opposition—should by that act expose himself to public rebuke. America has a new moral responsibility—the responsibility of making the pact of Paris, in all its simplicity, understood by all the world. And the peace forces of America have a new moral responsibility, the responsibility of making that pact understood by all the people of the United States.

The Things We Escape

A Parable of Safed the Sage

IT CAME to pass upon a morning that I rose from my Bed, and brushed what Teeth I have, and ate my Breakfast, and thanked God for the day, and I had seated myself at my Typewriter, when a friend called. And I was glad to see him.

And he saluted me, and said, How is it with thee this Fine, Large Day?

And I said, It is well, and I am thankful.

And he said, I am glad of that. If thou dost not mind, tell me for what thou art thankful.

And I said, I have it may be two hundred Bones, and there is no ache in any of them. I have two Eyes and can see out of them both. In this broad Land at this very hour Ten Thousand of my fellow men, as good as I by Nature and some of them it may be better by Practice are Changing Tires on Ford Cars, and I am saved from that by the Preventive Mercies of Divine Sovereignty. Another Ten Thousand, and maybe a Few More, are condemned for their manifold sins to chase Golf-balls under an Hot Sun, and I am privileged to sit in the Shade and Meditate upon the Good and True and Beautiful. And if I can think up a Parable, and fling it into the Open Maw of a Printing Press, it may be there are those who will read it. What more could I ask?

And he said, Hast thou never a Bad Night?

And I said, Very Seldom; and if I do, I try to Redeem it with a Good Day.

And he said, Art thou always so cheerful in thine acceptance of what doth come to thee?

And I said, I am not giving myself away. But even when I confess my sins I have a degree of thankfulness, knowing as I do mine own nature, that I have done no worse.

And he said, I came to borrow thy Lawnmower.

And I said, Take it, and welcome, and bring it back Sharper than it now is. For it is so Dull I am glad to lend it, if peradventure he who doth borrow it will improve its Condition.

And he said, It were a strange Lawnmower that came back better than when it went away.

But he did even as I said; so had I one more reason to be thankful and content.

They Live Alone

THEY live alone within a wood,
Sharing the ancient brotherhood

Of wind and tree, of cloud and brook.
For them earth is a well-read book.

But isolate upon their hill
They have forgotten belching mill,

And factory where bosses grind
The stooping forms of humankind.

Their ears are deaf to those who speak
Brave words of justice for the weak.

Their spirits have become immune
To the challenge of life's battle-tune.

On blue-bird wing and goldenrod
They find the fingerprints of God,

But crouched within their narrow span
They never find the God in man.

LUCIA TRENT.

The Next Step for the Churches

By Henry Nelson Wieman

THERE is enormous difference between what Christianity might do and what it is doing. Can we diagnose the malady and find what is wrong? Can we discover the source of this weakness and see what prevents this greatest of all religions from doing what it might and what it should? I think we can.

Christianity has three sides. All three must be developed if it is to exercise the power it should. If it develops only one, or even two, it will fail as a man must fail if only his heart and brain are developed while his muscles shrivel. Christianity has developed its heart immensely. Of late its brain has not received the attention it should, perhaps, but that is not the weakest part. The failure of Christianity is due to its shriveled muscles.

CAN CHRISTIANITY APPLY ITSELF?

Christianity must provide inspiration and it has done so. It has nourished the heart. It has given happiness and buoyancy and high idealism. If anything this side has been overdeveloped. Also it has developed a set of doctrines or religious theory. These are not today what they should be, but work is being done to improve them. The fatal weakness is not here. But has Christianity the technique by which to apply itself to the world in such fashion as to produce definite observable results? It has not. Can it do great works? By its present methods it cannot; but it should and it can.

By technique we do not mean the machinery of social organization, committees, commissions, assemblies, etc. We mean methods which can be practically applied so that the man who wants to follow the Christian way of life can get results which can be clearly and certainly noted. The competent manager of an industry will adopt new methods; he will scrap his old plant at the sacrifice of thousands of dollars and install a new system, providing the new methods will get results that are clearly demonstrable. All the different sciences that have arrived have worked out methods of this character. But Christianity has not. Until it does it will be weak and failing.

DECREPIT RELIGION

The strongest side of modern Christianity is inspiration and aspiration. Fundamentalists and modernists alike concentrate upon providing these. Religious experience, which is a term used so much today as to be a sort of cant, generally means the feeling of being inspired and an inner state of aspiration. A religious service is considered a success and a sermon is great if it gives people the feeling of being high and lifted up. If it stirs the emotions, gives comfort, a sense of peace and rest or a feeling of self-dedication and resolution to live a better life, it has done all that can be expected of it.

But is this all that Christianity has to offer? This is good as far as it goes. But is this all? Yes, it is about all that modern Christianity in its present state is able to give. But a religion in the modern world which does not go beyond

this is decrepit. It should complete its work by equipping the individual with methods of private religious living which will enable him to express his self-dedication and high resolution in practical achievement. He must have methods that will enable him to make himself and his world different in a way that can be seen and felt by all men. Failure to devise and develop such methods is the neglected side of Christianity.

Method as we are now considering it does not mean method of religious education. Religious education is important, but it is not what we are now considering. Religious education has to do with transmitting religion to others, especially to the rising generation. We need to develop best methods for doing this. But it is not the method of transmitting our religion to others that we are now considering. It is rather the method of so applying our own religion as to make it productive of improvements that can be observed, and not merely the source of a pleasant state of feeling or high aspiration.

WHERE THE GREEKS FAILED

The nature and importance of this kind of method in religion can be illustrated by making comparison with the science of the ancient Greeks. The Greeks had a well-developed science. On the side of theory or doctrine their science was a remarkable achievement. Their atomic theory, the geometry of Euclid, some of their astronomy and much else was admirable. Also the inspiration derived from their science was immense. Investigators were as enthusiastic about their work as scientists are today. For Plato the scientific theory of his day was a source of ecstasy. Theory and inspiration were not lacking in ancient science any more than they are in modern Christianity. But ancient science had the same weakness as modern Christianity. It failed because the Greeks did not know how, or did not care, to make practical application of it. After the splendid beginning their scientific theory failed to develop for lack of that sustenance and correction which comes from practical application.

Modern science, on the other hand, has made the method of practical application its chief concern. It has given first place to the technique of achievement. Theories are applied in such a way as to produce definite observable results. To be sure there is in science, as in religion, a great overgrowth of theory and speculation which has no practical application and so cannot be demonstrated by observation of results. But that which has given to modern science its enormous development, power and prestige is the observable work it has done. The transformations it has wrought in the world of nature and in the conduct of human life is the marvel of the age.

Modern science does not need to foster inspiration by dramatic appeals and artistic ceremonies. Its own achievements are sufficient to inspire. This, we believe, is as it should be. Inspiration can take care of itself if practical achievement and established knowledge are well developed.

But if great effort is made to inspire while practical achievement and demonstrated knowledge are neglected, we have sentimentalism which often becomes sickening. Such is the state of Christianity in many quarters today.

RELIGION PURELY SUBJECTIVE

So far have modern science and modern Christianity diverged in these two opposite lines of development that many have arisen to say that religion properly, by reason of its essential nature, cannot give us knowledge nor produce changes in the world of nature. It departs from its rightful province when it even tries to do any such thing, so runs the claim. It is for science to give us all knowledge that can be objectively demonstrated; and it is for science to do all work that can be objectively observed. Religion's work pertains to the "world within." Religion changes the heart, meaning that it gives certain feelings and high purposes. That is all.

If this view continues, and religion continues to give support to it by playing the subjective role of inspiration and aspiration, our prevalent Christianity will become increasingly soft and sentimental and will find its adherents among weak and sentimental people. If it is content merely to inspire and aspire, to hold aloft certain "values," to cherish hopes and dreams, to keep people cheerful, happy, buoyant, without regard to objective achievement and observable results, it will lose its virility and its health. If its results can only be known subjectively, if its good can be experienced only by those who first accept it, if it cannot demonstrate itself by objective achievement, then religion will fall into contempt.

Religion will never perish. No danger of that. But it can become contemptible. In this contemptible state it may spread more widely and be cherished more fondly than it is today. But if it does it will be a degenerate religion and will produce a degenerate race. It will be ignored or despised by the strong men upon whom we must depend for transformation of the objective world. And let us never forget that however pleasant our dreams, the objective world is master. If our religion cannot exercise control there, it is a parasite and a plaything.

CHRISTIANITY'S NEGLECT

But here let us not be misunderstood. We are not joining the chorus of them who scold and denounce people because they do not make practical application of their religion. How can we make practical application of it if there are no well developed and recognized methods by which this can be done? Our whole point is this: Modern Christianity has neglected to devise and develop methods by which religion can be applied to do work and change the world. We cannot apply our religion to the work of producing observable results until we have methods by which it can be done.

Still another misunderstanding must be avoided. We are not saying that modern Christianity has no method and does nothing. We are only saying that this matter of practical technique is the neglected side of Christianity. Its methods for getting things done, outside the "inner world" of the "heart" and the field of inspiration, are crude, ill defined

and untrustworthy. It has given its strength too exclusively to doctrine in the past, and to inspiration and aspiration in the present. These are good, but they are not enough. Christianity has a good heart and a head that is improving. But it lacks muscle.

But how can we keep the churches going if we do not make our services chiefly inspirational? Ah, there we have revealed our chief difficulty. The church has been feeding its people with feelings of the heart, delightful feelings, noble feelings, holy and sacramental feelings, until they crave this nourishment and cannot survive as church members without it. Hence the church, to keep itself alive and its religion going, must concentrate on providing nourishment for the heart to the neglect of methods of practical achievement. If it did that which estranged its supporters, no matter how beneficial to religion in the long run, the church would have to sacrifice its own welfare at least temporarily. But no church will do that. No institution would voluntarily do such a thing.

THE PRESENT DILEMMA

Here, then, we have our dilemma. On the one hand we must put inspiration foremost to keep the church going and sustain churchly religion. On the other hand, to save religion from becoming degenerate we must devote our energies to the development of methods of practical application, allowing inspiration to fall into the background; but that would be suicidal to the church and to the religion of the church.

Is there any way to escape the horns of this dilemma? We believe there is. It must consist in developing a brotherhood within the church, somewhat as the mystic brotherhoods developed in the Catholic church prior to the protestant reformation. Individuals who see the urgent need of developing methods for the practical application of religion, and who are willing to sacrifice in making the experiments necessary to develop these methods, must join together. It is not needful that they have any ecclesiastical machinery. On the contrary, such machinery would hamper the freedom of their investigations and experiments. By joining together we mean merely that they must recognize one another as united in a common enterprise and exchange observations, ideas, practices and in general be able to profit by the efforts of one another. They must be able to accumulate experience, make suggestions to one another, sift and select the results of the thinking and experiments of many different individuals. This can be done without formal organization through books and other writings, by small groups spontaneously formed, by personal conferences, and the like.

In developing these methods religion must not, of course, try to do the work of the special sciences any more than one science tries to do the work of another. Chemistry does not try to do the work of physics, but it has its own field of operations where it exercises control which is just as important and just as objective as the control exercised by physics. So also religion must have its field in which it exercises control over the processes of nature, not the field of physics, not the field of chemistry, not the field of biology nor psychology nor sociology, but a field of its own. It must depend intimately and constantly upon the sciences as

they depend upon one another and especially as the more concrete depend upon the more abstract; for religion deals with the concrete more than any science.

NEW METHODS FOR THE CHURCH

Let us try to indicate specifically what we mean by methods of practical application. We shall mention the methods that occur to us because we have been making a special study of them. Other methods no doubt are equally important, or even more so, but we shall only mention those upon which we have been working. They will serve at least to illustrate what we mean by methods through which religion can be made practically efficacious in producing definite observable results that are of great value.

1. There is the method of private worship, by which a man can discover, more profoundly and accurately than in any other way, his deep laid maladjustments of personality and can reconstruct his habits and personal attitudes in such a way as to increase his power of achievement, give him insight and equipment to do the work of social reconstruction. Our social system is in dire need of remaking. Innumerable people feel that they are competent to make society over again if only they could have their way. But in fact no one is competent to do it. No one is sufficiently unselfish and fair-minded, meek and understanding. Furthermore, no one can be adequately equipped in heart and mind and purpose for such an undertaking until he has subjected his own personality to radical remaking by the right methods of private worship. So first of all we put down this method as means to bringing society and the rest of nature under the control of Christianity by first reconstructing the individual Christian.

THE INTEGRATED LIFE

2. Then there is the religious method of exposing one's self to the most significant facts of life, above all to God, and doing it with such regularity and under such conditions as to release personal energy to the maximum. Religious living conducted according to the right method can develop passion exceeding any other. History makes this plain. But passion is maximum release of energy. The enormous labor required to make the social world anew, as must be if civilization is to be saved, will require enormous energy and the drive of an irresistible passion. Religion alone can provide it and will provide it if right methods are practiced.

3. There is the method of dealing with little commonplace matters in such manner as to integrate them into an inclusive life-purpose by which they take on value and significance and each little thing acquires the value of the whole and makes its contribution to the long reach and mighty drive of a unified life. The development of an integrating purpose fitted to transform common things in this way is the work of religion. This religious method of developing a single life-movement must be made known in such manner that people more generally can avail themselves of it. The religious masters of history have displayed it above all others, so we know that religion has the method in its keeping.

4. There is the religious method of meeting a crisis. By this method one can be alert, sensitive to all threatening and

revolutionary changes involved, and yet free of that fear that demoralizes and renders a man unable to deal with difficulties in a masterful way. The religious method of casting out fear must be ours if we are to undertake the work that awaits us, for danger is ahead. The social work that awaits the doing will bring on a revolution. We hope it will not be violent. But it will be hazardous; and the only way violence can be avoided will be through fearlessness of the men and women who do the work of it, their ability to keep cool and fair-minded in the midst of great crises. Hence the religious method of casting out fear is indispensable if religion would do its practical work.

MYSTICISM'S CONTRIBUTION

5. There is the religious method of achieving new insight into baffling problems and searching out clues that lead to new and higher planes of living that have not yet been explored. It consists in casting out all preconceptions from the mind, all theories and beliefs which hold the thinking to its old lines, and facing the problematical situation with worshipful open-mindedness and with total capacity for response exposed to all the stimuli that are involved. This is a kind of mysticism and by means of it the great spiritual leaders of our race have made their great discoveries.

6. There is the method of deep organic fellowship by which individuals become members one of another, the strength of all becoming the strength of each and the good of all the good of each, thus multiplying the powers and goods of life a thousand fold for each member of the fellowship. Is there a religious technique by which this organic relationship between human beings can be fostered? We believe there is. Religious fraternities in which this was accomplished have appeared more than once in the history of mankind. The early Christians are an example, and many a Christian brotherhood since. In other religions also the same organic bond has arisen relating individuals to one another as head and hand and heart are bound together, or as branches of a single vine, "that ye all may be one." The religious method by which this is done must be made plain to all. For that reconstruction of the world which the Christian brotherhood must achieve will require such deep organic unity of heart and mind as the world but seldom sees.

A SYNTHESIS OF THE SCIENCES

We have suggested six different methods for making practical application of religion in such ways as to remake man and his world. Christianity must develop these or others that will serve a similar purpose, if ever the people who call themselves Christians are to change the world and fit it more nearly to the needs of human living. Such methods differ from the methods of most of the sciences, since they are directed to the remaking of man himself as well as to his environment. They differ from psychology, since they are directed to the remaking of environment as well as to changing the mental states. They involve a synthesis of all the sciences. But they are also more than all the sciences; for they aim at adjusting man to that integrating process of the universe which is God. And they aim to

draw upon this working of God as no synthesis of the sciences apart from religion can ever do.

The methods we here suggest are not newly presented to the world for the first time, heretofore unknown to religion. On the contrary, they have been practiced more or less by the great religious personalities and groups of history. But they have never been adequately developed, defined, clarified, demonstrated, mastered by the propagators of religion and so made available for all who seek the religious way of life.

Ultimately the church must assume the responsibility of

making these methods known in a very definite way to all who seek her ministrations. But the church cannot do this, and no man can do it, until these methods have been clarified, demonstrated and mastered to a degree much exceeding their present status among religious people. Development of these methods is the next great step, and a most urgent one. Yet here is a fact which must be acknowledged; it must be the work of a chosen few. Gideon's band must do it, not the church as a whole. For the moment everything waits on the development of these methods. This is the neglected side of Christianity.

Europe's Peasants Are Rising

By R. H. Markham

I AM WRITING this on the night of the twelfth of August in the city of Zagreb, which is the metropolis of Croatia, one of "the new provinces" in the kingdom of Yugoslavia. I have just been present at the most impressive and overwhelming manifestation of mass devotion to a fallen champion of the masses that has taken place anywhere in the world within recent years. I have been mingling with some of the 250,000 grief-stricken peasants—men, women and children—who walked in tears today behind the coffin of their martyred leader, Stephan Raditch, who has often been called the uncrowned king of Croatia. I have seen how marvelously even the simplest and most backward people respond when an unselfish man loves them and lays down his life for them.

Stephan Raditch was shot, along with four other Croat representatives, on the twentieth of June, in the Yugoslav parliament at Belgrade, by a Serbian national representative. Two of the victims were killed instantly, one being Raditch's nephew and chief colleague. Of the three who were wounded, two have nearly recovered, while Raditch died on the fiftieth day after the shooting. He was fifty-seven years old. Altogether there were over three hundred thousand people at his funeral. They came from all parts of Croatia and northern Yugoslavia, some walking scores of miles, to take a last look at the man whom they loved as a father and brother and teacher and defender. Church bells have been ringing for three days all over the country. There has been bitter weeping in every little house in the land. The whole province is covered with black crepe.

AN UNBROKEN LINE OF MOURNERS

During the two days and a half that Raditch's body lay in state in "The Peasants' Home" at Zagreb an unbroken line of weeping people passed, day and night, beside his open coffin. Not for an instant were they stopped by the suffocating August heat. On the night that Raditch died night workmen left their shops and many others their beds and in the midnight darkness they formed a somber procession, which passed sadly and in tears through the desolate streets, carrying black flags. Today at the funeral the villagers were so overwhelmed with grief that they could not talk with

you about their chief. The whole nation is bereft and disconsolate. Sadness has settled in tens of thousands of little homes and the joy of an abundant harvest has been turned to grief, for how can the peasants of Croatia enjoy their fruit and grapes and golden grain when their "president" is dead!

"PRESIDENT" RADITCH

That is one of the names they called him. The other was Steve. Those two names, one familiar and one formal, show the warm love and boundless reverence the common people felt for Stephan Raditch. To all of the village men he was Steve. If you met them in the fields or orchards or along the roads they would talk to you of Steve. Mr. Raditch was very well educated, knew many languages well, had traveled widely, met many people and was exceptionally gifted, but to a million simple and humble men, in whose lives there was never a great victory or achievement or hope or triumph, but just a long succession of hard days and biting want and limitation and frustration and imperious duties and dreams that never could come true, Raditch was "Steve" or "our Steve." And that was the chief romance in many drab lives: a host of little men, who lived in little houses and tended little fields and never left the narrow boundaries of a very confining world had their Steve, who knew everything and wasn't afraid of anybody and was always singing and laughing and who called them by their first names. He slept on the floors of their houses with them, shared their coarse bread and onions, wrote books and papers for them, and worked with tireless energy to protect them from clever and very respectable exploiters. And for it all he asked nothing whatsoever, but was content to be Steve to a lot of simple peasants.

But he was also "president"; not President as Mr. Coolidge is, not president of a republic, but of the Croat peasant party. That was a sort of dream republic of the men with hoes in thousands of villages. Stephan Raditch and his older brother founded that party twenty-five years ago when the villagers were ignorant, timid, superstitious and very badly exploited by the people with white collars and diplomas. The peasants were afraid of their priests, their

generals and their rulers, and servilely trudged along the arduous and ancient ways of their fathers, hastily and obsequiously doffing their hats whenever they met one of their favored, well-dressed superiors. In the name of morality, patriotism and Christianity they supported the old, unjust system and opposed the reformers. But Raditch, with indefatigable energy and tireless activity, overcame all that, aroused, enlightened and organized the peasants, and inspired them with the new idea that even people who plow and hoe and milk cows ought to live as happy, enlightened men and women.

During his long activity he had to face many very strong and very bitter enemies. He was often in jail, incessantly attacked by all the more respectable social institutions, continually called a traitor, knave and lunatic and often threatened with murder. During the last years of his life he waged a relentless war, in the name of equality, honest administration and justice, against a group of dominant, not very efficient and not very honest Serb politicians at Belgrade. These Serbs obtained a hegemony over the whole kingdom of the Serbs, Croats and Slovenes, immediately after it was created at the end of the world war, with the help of American soldiers, and have retained it ever since. They subject Croatia and the other non-Serb racial groups to the rigorous domination of one or two Serbian political parties and seem to the Croats to have turned liberty, justice, equality and fair government into a mockery, so Raditch and his party have been fighting against the Belgrade politicians with all their might. And in that fight he was murdered by one of his opponents.

THE RADITCH MOTTO

The son of poor peasants and poor all his life long, he gave himself with unsurpassed devotion and unrivaled bravery and energy to the men and women of his land who were most defenseless, most needy and most exploited. His motto was "Faith in God and Peasant Unity." He began and ended his meetings with folk songs. He was old-fashioned and laid much stress on morality. To his people he was a teacher and a pastor. He was against violence and war and worked for harmony and good will among all nations, races and classes. He had many defects and glaring faults, but many of them were redeemed by his boundless love and purity of heart. He died a martyr and will live for decades as the greatest Croatian saint. Along all the roads and railroads that lead out of Zagreb where he was buried today thousands upon thousands of humble people are returning, grief stricken, to humble, meager homes.

Until the ninth of June, 1923, there lived in Bulgaria another peasant leader, somewhat like Stephan Raditch. He was more imposing in appearance, more effective in his political tactics and more constant in his methods of work. But he was not so capable, not so well educated, not so clean in his morals nor so broad in his conceptions. His name was Alexander Stamboliisky. He was a man of great force and in 1920 managed to become prime minister and make his village party dominant in Bulgaria. He introduced many helpful measures, but he also made serious mistakes. The people with white collars could not stand the humiliation of being governed, and rather disagreeably governed, by

villagers, even though the villagers formed eighty per cent of the population and produced all the wealth and paid all the taxes, so some officers and professors formed a conspiracy and murdered Stamboliisky along with many of his followers. Since then the peasants of Bulgaria have been subjected to terrible persecution for belonging to the peasant party, but they stick fanatically to their organization and are fated to again become the dominant social force in the country. In spite of all the suffering he led them into, they look upon the martyred Stamboliisky as a sort of Bulgarian Jesus Christ. Stamboliisky is almost worshiped by many of the Bulgarian peasants.

RUMBLINGS IN RUMANIA

Just three months ago a monster mass meeting was held in the city of Alba Julia in Rumania. Nearly 200,000 villagers gathered there, some walking forty and fifty miles, in order to voice a vehement mass protest against the corruption of the ruling classes, to declare the Rumanian government an enemy of the people, and to swear that they would do everything in their power to overthrow it and inaugurate a new regime of honesty, justice and legality and turn Rumania into a land which would be a mother to all her people. In other words, the peasants of Rumania, who live more wretchedly than any other peasants in Europe, have set out under the leadership of Juliu Maniu and Ion Mihalache to establish a state of affairs in which they will be able to live more like human beings. They will not soon gain a victory, but the fight they are making deserves to be encouraged by all who believe that governments exist to guarantee justice to all the people.

A few days after the monster mass meeting of crusading villagers at Alba Julia, in Rumania, not less than 160,000 peasants from all parts of Czechoslovakia gathered at the capital, Prague, to celebrate the tenth anniversary of the creation of that republic and to manifest the stupendous power of their political organization.

These events are some of the things which seem to me to show that the most important and most promising social movement in southern and eastern Europe and in the near east is the awakening of the peasants. It is a deeply moral and in essence religious movement. Lincoln insisted that the question of slavery was a moral question. So is that of the exploitation of ignorant villagers. The peasants live worse than any other social class. They are more oppressed, more exploited, more helpless. In many places they live below the level of decent human existence. Throughout most of the near east their lives are distinctly subhuman. They are victims not only of the capricious elements, which in half an hour may wipe out the work of a year, but as a rule of everyone who wears a sacerdotal robe or a white collar.

SOCIAL DISTINCTION IN THE NEAR EAST

Generally speaking, throughout all the near east the social lineup is: the little white collared intelligentsia against the village masses. There is no independent middle class. It is a stark fight of the people with diplomas against the men and women with the hoes. And the present arousing of the suppressed peasants is one of the most wonderful and glorious movements in history. I am well aware that the

awakening villagers commit many excesses and that many of their leaders are just as unscrupulous as the old line politicians, but still this movement toward the elevation of the dull, timid, disorganized, cowed clodhoppers is one of the brightest pages in today's history. In the main, right is on their side in the fight and the future is theirs.

However, I have written this not merely to describe two or three manifestations of a magnificent contemporary social tendency, which promises to make justice flow as a mighty stream, but for the purpose of appending a very serious question, namely, is not most of the work which

the American schools are doing in the near east essentially on the wrong side and in the wrong direction? Are not these institutions, for the most part, preparing boys and girls to get soft jobs and to line up with the group in whose interests it is to keep the peasant down? Are they not working for a social group which within a few decades is doomed to become comparatively sterile as far as social creation is concerned? Americans support many large and very well organized educational institutions in the near east and would do well to ask this question in the light of present dominant social trends and needs.

Confronting Students With Religion

By Everett Ross Clinchy

IN MANY American colleges today there exists a reverently inquiring attitude toward religion. This thinking on the part of young people is a promising sign in the Christian churches, for right now the churches desperately need an intelligently critical examination of their loyalties and their techniques. This is what some students are saying: Religion, at its best, is characterized by growth. The institutions and relics of religion have varied mightily from age to age. In our time the going-on process is relatively fast. To be sure, we want to conserve the values of the past; in no sense is it our desire to throw overboard the religions of mankind and start the voyage with the hold empty. Upon the contrary, we want the fairest pictures we can get of the religious findings of history, and with whatever in these is real to us, we desire to integrate the contributions which accumulating human knowledge may afford. Above all, these students are insisting, we want to take into account what is going on in the minds of people who differ with us in religion.

RELIGION AS EDUCATION

As far as it goes, this is rather good philosophy of education in religion. A deal of the religious work in the colleges cannot pass as good education, and a considerable number of students realize this fact. Many courses in religion, a vast amount of work of college pastors, and sheaves of Christian association programs are built up on that kind of indoctrination that credited educators would not descend to use. Much "Christian education" is not education at all; it is undiluted propaganda. College students are not simply asking, however, for less ballyhoo and a more mature interpretation of Christianity. The distinction is far more subtle. They are requesting a new approach to religion. They do not want a child-marriage: they want to be introduced to all the evidence and fall in love for themselves. If the approach these more reflective students prefer to use could be put in three questions, the questions might be these:

First, Which, among all the values mankind has created through the ages, are worth holding?

Second, What are we doing about these values, and additional ones?

Third, How can each of us integrate these findings?

What really is happening is that students are looking at religion as they are taught to examine a system of philosophy or a theory in physics. They want to be intelligent in religion: so serious are they in studying a religion that they want to delve into all significant schools of experience—all the religions. There is nothing new in this. Intelligent men have done this for ages. The noteworthy fact is in the mass rebellion against stacking the cards in religious work. The thoughtful students of this generation want to take more material into account in building their philosophy of religion than most religious educators imagine.

THE DESIRE FOR DATA

Here is one case. In the spring of 1927 three juniors, a sophomore, a professor of philosophy, a professor of history, and a Christian minister were together in a room on a New England college campus. They fell to talking about some perplexities in religion. They discovered that they needed more data than they had at their disposal. They were convinced that a large number of men on the campus groped in the same fog, and they proposed inviting some experts to the campus. They wanted the best Christian theologian they could get; and they invited Professor William Adams Brown of Union seminary. They wanted a Jew who would adequately represent the ideas of Judaism; and they asked Rabbi Stephen S. Wise. To answer their questions about Roman Catholicism they elected Father John M. Cooper of the Catholic university in Washington. Then too they were interested in the trend in what is phrased "new humanism," and they went to see Dr. John Haynes Holmes. Because Professor James Leuba, at Bryn Mawr, had made studies in psychology and religion they wrote to him. Finally, they urged Dr. James Harvey Robinson to come, for Robinson's summary in "The Ordeal of Civilization" had aroused many questions.

And so they planned this parley for some months in the future.* "We want to find out what other people think," they said in their invitations, "and why they think as they do. We want to know what the great religions of America really are today, and in what directions they are moving.

* "A Symposium on Religion," held at Wesleyan university, Middletown, Conn., December 2, 3, and 4, 1927.

We want to know how much the various kinds of religious people have in common, and with so-called unreligious people, and how much we can all cooperate for common ends. We want to know, above everything else, just what our own cherished ideas look like to outsiders, and how well they stand the test of that scrutiny."

The men came (illness prevented Dr. Robinson from making the journey) and they gave what information they could; they kindled new interests; and they introduced considerations which Christians too often do not take into account.

DISCOVERING COMMON IDEALS

When Rabbi Wise described the strength and weakness of Christianity six hundred students and faculty—this college numbers six hundred fifty students—crowded the gymnasium to hear and question this non-Christian. They did hear Stephen Wise, and they questioned him. They came away marveling, "How Christian this Jew is!" For many students a wider horizon had been seen: "A rabbi holds precisely my religious convictions—even in his reverence for the character of Jesus!" They had gained an appreciation of the Jewish heritage: "There are differences between Jew and Gentile, to be sure, but there must be no more talk of converting Jews to Christianity: better would Christian and Jew meet often to exchange ideas and share aspirations."

The next morning as many students came to the chapel, and William Adams Brown introduced two men to them. Father Cooper told why a reasonable being can allow a church to be his authority in religion, and then John Haynes Holmes cordially differed, holding that each individual is his own authority. Questions came quickly, and even after the forum, long past luncheon time, persistent students reasoned difficult points with Father Cooper and Mr. Holmes. Dr. Brown, as chairman, had made the hour and three-quarters a remarkable experiment in education. No one had been given final "answers," rather it had been made vividly clear that three able and sincere men can differ widely upon fundamentals. Students were convinced that it is for them to think and read, certainly tolerating differences in others and possibly gaining more profound understanding through listening to those who differ with them.

There is no need to go further with the story of this particular illustration. The point is that college students are asking what values in our social heritage really are worth holding. They want to put the question to *all* thoughtful people—protestant, Jew, Roman Catholic, agnostic, community churchman, Hindu, Moslem. The Jew does not come out of the inquiry less a Jew, nor the Christian less a Christian. They do not become less loyal, but they do become more intelligent; they do not grow more selfish, but they do begin to take more things into account and find the universe richer.

SHRINKING CROWDS

Parenthetically, it may be observed, in the last score of years religious meetings at colleges have not attracted as many men as meetings drew in the previous days of more militant evangelism. May it be that students are ahead of

their benefactors, and are going about their religious life in a different way? Again, the Y. M. C. A. June conferences are suffering severe falling off in attendance: Northfield Student conference had 183 students this year. In 1927 and 1928 New England colleges sent only half as many students as in 1919 and before the war. Greenkiln, near Philadelphia, had to be called off because students would not come. Geneva student Y. M. C. A. conference was relatively a frost as numbers go: 299 undergraduates registered, compared with 715 in 1925. The aggregate undergraduate attendance at Y. M. C. A. student June conferences in Wisconsin, Washington, North Carolina, and New Jersey has dwindled from 1469 in 1925, to 1047 in 1926; 869 in 1927; 682 in 1928. Now there is no single explanation to this drop, but is it not just possible that the Y. M. C. A. student division has got to use a more mature theory of education in religion? Students do not want Christian propaganda, however winsomely it is spoken. They want to be introduced to all religious values and do creative thinking for themselves.

Students have rather an impatient way of putting the second consideration. "You religious people say these are the values you cherish: what are you doing about them? And what are you doing about progressing, and adding values?" That attitude is a little provoking to those of us who have been working hard about a religion expressed in beauty, righteousness, and truth. But, bless them, they hardly wait for our answer: they go and do something about the values in religion themselves!

APPRAISING THE PEACE PROBLEM

Case number two: Five months after the inquiry into religion which we just reviewed, the more serious minded students in that New England college went into one of the values of the Christian religion: Peace. They drew up the following statement:

Few American college students are pacifists, if pacifist means one who absolutely refuses to fight. Few are not pacifists, if pacifist means one who hates war, and would do everything within reason to prevent it. We are like a green young business man who is about to take over the management of a dynamite factory, and who goes to experts to discuss methods of fire prevention. The question is not "Do we want fire?" but "How in the name of heaven can we avoid the possibility of fire?" The problems involved are so intricate that even authorities disagree. Some rely on methods that have been used for centuries; others believe that these methods are hopelessly antiquated and unscientific. But that is all the more reason why it is essential to bring the experts together. Only by discussion can the issues be clarified, the important facts emphasized, and the path cleared for some kind of working agreement.

These students succeeded in bringing some of the recognized experts together.* Hon. Newton D. Baker's forum and later round-table dealt with "Peace through Education." Admiral Charles P. Plunkett, now a New York stock exchange broker but always a "big navy" man, exchanged views with Norman Thomas, now socialist candidate for president of the United States but always a "reduced navy" man. That was a stimulating session! Congressman

*Intercollegiate Parley on War, held in Middletown, Conn., March 29 and 30, 1928.

Fletcher Hale, of the naval affairs committee, Admiral T. P. Magruder, "fiery petrol" of the navy, and Bishop Paul Jones, director of the Fellowship of Reconciliation, were the other men cross-examined by the students. The students selected Professor Edward P. Cheyney, historian from the University of Pennsylvania, to preside and summarize. Few if any failed to learn in watching the working of Professor Cheyney's excellent mind, and recognize the advantages of historical mindedness.

That parley of eight sessions is merely a sample showing how students today want to deal with a discovered value and muddle through, even if somewhat slowly, to their own conclusions.

NO PROCRUSTEAN BED

One delights to watch those students who have been taught to think, and encouraged in creative work all along the line of their schooling. They not only can be trusted with the most precious conquests of civilization, but they give evidence that mankind is on "a rising trail."

The last division is less tangible, "How can each of us

integrate these findings?" That is the task of a lifetime, isn't it? Integration of an individual is a process that continuously goes on as the stock of one's ideas broadens, and he makes choices, and sets up new ends, and acts on ever higher levels. The integration takes place in a life as that person thinks his own way through, and comes upon inward experience for himself.

We should guard against false impressions. Not all college students are keen to think things through; some much prefer easy answers. Not all college students are critically minded; many choose conventional opinions unexamined. But the salt of every campus, those students who are the reward for men who give their lives to teaching, want to think. We must let them think! Procrustes had a bed which every visitor had to fit. If his guest was too long for the bed, he lopped the guest off a bit. If the sojourner was too short, Procrustes stretched the man to meet the length of the bed.

The Procrustean way is one method to make students see the beauty in religion and feel its power. There is also another way.

Brother Bill

By Vincent G. Burns

MANY HAVE DECLARED their hope that Jesus would presently come back, riding on the clouds to his kingdom in Jerusalem. Others have said this hope was vain, that the way to bring Jesus back was to reproduce his spirit in our lives. We have failed to see Jesus on the clouds and the people who have talked loudest about having Jesus in their lives have disappointed us. I had come to believe that the full-orbed personality of Jesus was in fact not recreatable. And then I met Bill.

It was at Silver Bay, that delightful summering place along the shores of Lake George. Three hundred college men had gathered in the auditorium. The speaker of the day stood up. He was barefooted. All he wore was an old pair of corduroy trousers and a faded blue shirt, open at the throat. His face was lean and a wonderfully healthy tan. His light hair was carefully combed; his figure wiry and athletic. His blue eyes lighted up with a strange fire.

For forty seconds he stood, an impassive picture, silent, as under a spell, as if drinking in the depths of peace. The same silence and the same peace took possession of his audience. Then he spoke, words of transcendent simplicity, throbbing with spiritual power and carrying a strange and wonderful effectiveness. For thirty minutes that audience was held under a spell of thrilling spiritual experience such as it had never remotely known before. That quiet, telling voice seemed to plumb depths unreached before. Here was a message as new, as unusual, as true as shining gold. Here was a personality that had apparently stepped out of a new world—romantic, serious, mysterious and loving. His closing words fell upon us like falling stars. They still sing through my memory, those pungent lines of Patrick Pearse with which he closed:

And so I speak! Yea! e'er my hot youth pass, I speak to my people and say:

Ye shall be foolish as I, ye shall scatter not save,
Ye shall venture your all, lest ye lose what is more than all,
Ye shall call for a miracle, taking Christ at his word.
And for this I will answer O people! answer both here and hereafter,
O people! that I have loved, shall we not answer together?

I had no chance to reach his side, for somehow he escaped the crowd by a back way. But after, I walked with him beside the shore of the lake. Never shall I forget the warmth of true love with which he put his arm around me. Never shall I forget the searching look in those eyes, the unfailing spontaneity and wisdom of his words. What he actually said I do not recall. It was the spirit breathing through his words that touched my heart with new fire. I had met at last one who really made me think of Jesus.

I

What is the story of Bill's pilgrimage? It is a plain story, but as highly significant as anything which has happened in America. His story may be the star millions yet will follow.

Bill Simpson grew up in a truly Christian home, a place where love abounded, where ideals were held up as the passion of life, where the church was in fact as well as in theory the altar of dedication. From public schools in Elizabeth, New Jersey, he went to Lafayette college. In 1915 he graduated from Union seminary. It seems that always before his eyes there was alone one loyalty: the service of his fellowmen.

The slums of New York's east side claimed him in the summer of 1915, and in the fall of the same year a little church in an industrial community in New Jersey attracted

him as a chance for Christian service. Previously he had refused the pastorate of a large church near Philadelphia, a position paying twice the salary of the New Jersey parish. With deep devotion he entered upon his tasks. And deep disappointment almost as soon began to paralyze his efforts. He discovered that his strength was dribbled away turning church machinery. He was impressed with the almost complete absence of any desire on the part of his people to put the ideals of Jesus to work. Gradually he came to feel it was wrong to sell the gospel. It ought to be preached as the free gift of a loving heart.

He also watched what our industrialism does to people. The hopelessness of the poor filled him with a horror toward the destructive practices of an unchristian society. Finally, came the war. He went away for a week to make up his mind. He came back and called a meeting. He told his people he did not believe in bayonets or guns or any form of violence. The church should speak peace. His people were amazed, angry. When he refused to retract his statements or to alter his course, half his church left him. Soon after, he felt it necessary to resign his charge and to leave the church altogether. And thus another prince of peace passed from the gates of organized religion.

In the face of terrible odds, penniless and friendless and homeless, he began now to bear witness, as perhaps never before in our day, that the God of Jesus was a God of love and peace. He gave up the ministry, turned from the church and went to lay his all beside the life of the lowly of earth. The love in his heart drove him on and on. Little by little he was going down and down, becoming less and less respectable, casting influence and reputation to the winds, seeking to be free as the wind to do God's will. And always he was drawing closer and closer to the hearts of the common people.

During this winter, as he lived the life of a lonely pilgrim, he began to read the life of Francis. Its spirit burned in his blood like new wine. Its light illumined his world like a new sun. It drove him to his second big break with our organized society. He started across the country alone for a tour as a common laborer.

From the Atlantic to the Pacific he traversed America. For the sole purpose of laying his life beside the man of labor he worked in all kinds of places. For a time he was in the coal mines of Pennsylvania. Then in the steel mills of Pittsburgh. Then in the tire factories of Akron; then in the Ford plant at Detroit. He labored in Marshall Field's store in Chicago, in the copper and iron mines of the middle west. He worked with railroad section gangs on the Northern Pacific. He labored in the oil fields and the lumber camps of the far west. Everywhere he shared the life of his fellow-workers. He saw constant heaviness and fatigue, the monotony, the dirtiness, the terrible dangers which were common accompaniments of the worker's daily life. He saw the mass of men lashed by hunger and economic pressure and their family's need. He saw that the capitalist system was a thing of slavery and of war and that never could we have a really good and free society until this system had given way to an arrangement of things that was more sane and more moral. But at the same time he came back convinced that no revolution in anything so external as a system of economics or politics could go to the root of the

matter, that the change upon which all outer changes waited was an *inner* change, a revolution in the *consciousness* of men, in which their love would overcome this selfishness and bring all things under its sway, become regnant in the arrangements of society because it had become regnant in human hearts. And to this struggle he vowed in his soul an undying allegiance.

It had to begin, of course, in himself.

While digesting this intense experience he was for a while at Brookwood Labor college. But all of this time another current had been gathering force deep in Bill Simpson's soul. A spiritual challenge had been relentlessly knocking at the door of his heart. Ever since he had read of Francis a strange and beautiful vision was beckoning to him. It was the call to take to the open road with God alone.

II

Through the eyes of Francis, Bill had begun to discover Jesus anew. He suddenly realized that Jesus was a propertyless, penniless lover, with no place to lay his head, a mendicant who had renounced with scathing words the selfishness of the high society of his day. He saw that Jesus was one man in history who had taken the joy of possession, the power of position, the lust of the flesh, the pride of family, the praise of friends, the subtle lure of popular acclaim, the comfort of a conformist life and had laid these things in the balance to buy the pearl of great price. That pearl was the peace and power that came with the utter embodiment of that matchless love which is the perfect will of God.

Bill struggled to get away from so costly a purchase. He shrank from so extreme a loyalty. Feverishly he sought to find other doors. But in the dark of coal mines it came to him—in the heat of the labor on the road it appeared to him—in the midst of the hell of the steel furnaces it was there—and the roar of factory wheels could not drown it. The call of love had come. He must answer.

Struggling to find what that answer must be he passed weeks of uncompromising heart-searching on a lonely island of the Saint Lawrence in the summer of 1920. At last he knew what it was that he must do. All his money, his books, his clothes, everything except that which he would need to cover his naked body he resolved to give away. He made up his mind that the embodiment of perfect love demanded he henceforth hold toward all a relationship of pure giving—that everything that went from him was to go as a gift.

At Passaic in the winter of 1922, there came one of those moments of certainty and victory which have to be experienced again and again, and which work, in unending succession, the growth of the soul toward God. He was lying on his cot in the shelter of his shack which he had built with his own hands. There came a sense as of a great commission from God and it bestowed boundless strength and unshakable faith. He stepped boldly out of the shack, now sure of his way, the way of utter poverty, the way of a little child who would help his brothers but who must go cold and hungry unless others care for it. He decided to open his hands and let all freely take. Every human soul, whether the world called it good or bad, respectable or criminal, he made up his mind he would love

unfailingly and serve unselfishly. Though he spent that first night in jail, his struggle became crowned with victory. Selfishness, which is the world's devil, had once again been swallowed up in love and faith. The storm being past, the sky of his spiritual life was washed as clean and transparent as a cloudless sky after a long rain. Now as one looks into Bill's face one sees the sunshine of a great love and trust, sunshine with marvelous powers of dispelling shadows, of quickening and inspiring life.

III

Whether in the little workshop of the farmhouse at Long Valley, where a trickling stream sings its way down a grassy meadow nearby and a friendly apple tree lifts leafy arms around one corner of the house, whether in Passaic where little children follow him in troops, or whether at some college conference or religious meeting, Bill now stands out very clearly as a character of most unusual charm and power. Since that Christmas eve of 1921 when Bill caught the great vision and went out barefoot into winter snow to speak of love and hope to the Passaic poor, his personality reflects the marvelous rewards of faith, in rare winsomeness and a joy such as I have never seen in any other person.

Other people have talked about religion. Bill has lived it. For most folk religion is a word to be defended, a thing to be argued about, to be praised, but not to be sacrificed for, not to be experienced every waking moment as a constant inspiration. It is more like a coat which it is the fashion to put on and wear on holy days with others who wear the same kind of coat. It is an heirloom, handed down from parent to child, prized for its great value, but hid away out of sight and rarely used.

The secret of Bill's glorious, joy-filled life is that he has created for himself a kind of new religion. He has been compared to George Fox, to Tolstoy, Romain Rolland, Tagore, Gandhi, Whitman, Burroughs, to Thoreau and Emerson, to Francis and Jesus. In ways he resembles certain aspects of all of these great souls, and most particularly of course, Francis and Jesus. But in a very real sense Bill Simpson is a type of his own, a personality that has moved a little ahead of the race.

Here is a man who in our day has made deeper contacts with God. Bill recognizes the absolute inaccessibility of the full reality of God. No man, he says, can ever fully comprehend God. There are no words in any language to tell what he is. God is infinite and fathomless. But God himself can become real to a man through his own experience. This experience is "everything within a man which he cannot but recognize as good whether he lives it or not, all within that stretches toward what he conceives to be perfection . . ." Bill, like Jesus, has found at the basis of his own inner life who God is. Bill has experienced the power of the Father within. This power has become the secret of the meaning of life to him. Hence both his suffering and overpowering desire to give that secret to his brothers and sisters.

Bill's fresh discovery of the God behind appearances has not left him complacently selfish, but has inspired him to be a more sacrificial lover of humanity. For in men he sees the glory of his God come to fullest reality and being. Because God is the real life of all, men become to him more

than brothers or equals, they are one! Every other soul he meets is himself. He loves others by service.

But more than a discoverer of God, more than even a lover of humanity, Bill is in truth a pioneer of freedom. He sees truly that so many, many people are prisoners in a cage of conformity, a cage whose bars are habit and fear and greed and creed and ignorance and selfishness and complacency. From this cage he would set men free, even as he has attained freedom, by breaking down the bars and letting them out to a new life. What has Bill's freedom brought him? Abounding health, through a rigorous simple life. Radiant spiritual happiness, through the elimination of the poisons which devitalize the powers of the soul. Vivid intelligence, the unfaltering independence of thinking which comes from going to the roots of thought, a sharpening of the mental faculties by thinking and meditation rather than by reading and study.

IV

If Jesus of Nazareth should truly come back in a person to this planet we should most imagine him to be a person like Bill. Here is a man who is clad like a tramp, yet with a face as radiant as the sun and eyes that shine like stars. Here is one who goes through the folkways leaving songs of joy in the hearts of people, with tears of gratitude in their eyes and hallelujahs of praise on their lips. Here is a human who sincerely and actually can pass along giving to all a happy call of human comradeship: "Peace and joy be yours, my brother, my sister!"

I have seen him at a large gathering of clergymen, and beside this barefooted, smiling, happy, radiant youth, these old men appeared like the scribes and the Pharisees.

I have seen him sit at table to break bread in the upper room of a crowded, stuffy tenement with a family of Polish laborers, and the bright spiritual beauty of his face, the gentle love of his heart gave a setting to the picture which made one think of the last supper.

I have seen him in the midst of a group of seminarians, college students, philosophers and worldly wise-men, who prodded him with their sharp, clever questions and yet who at last were subdued into awesome silence by that poise of his and the brilliance and the keenness of his answers.

I have seen the hard, coarse face of a bootlegger soften almost into tenderness in the presence of that exquisite gentleness and moral elevation of his.

I have seen happy children running after him in droves, calling his name; I have seen the face of a garage man light up with smiles at the mere mention of his name; I have seen college men all over the east whose lives had been transformed into simplicity and who were in dead earnest giving themselves to some high human purpose because Bill had at some time passed their way.

More than great temples and fine sermons, more than careful research and the literary artistry of great books, more than systems of idealism, and schedules for the world's salvation, more than the finest liturgies and rituals that have ever been devised and the most effective ecclesiastical government that we know is the quiet influence of this courageous Christlike soul. For penetrating deep, deep down into the consciousness of America like leaven the challenging life of this modern prophet is slowly making its way.

B O O K S

Are There Any False Religions?

Attitudes Toward Other Faiths. By Daniel J. Fleming. Association Press, \$1.75.

AT ABOUT THE TIME when Dayton, Tennessee, was having its brief hour of glory, Dean Inge remarked, with that insight which sets him apart from most of his ministerial brethren, that in howling against Darwin the fundamentalists had picked the wrong culprit. If, said the dean, religion has any real reason to fear the findings of a scientist, it is not Darwin who is at the bottom of the trouble, but Copernicus. And of course the dean was right. Darwinism may have what effect it will on our theories as to the genealogy of our species, but Copernicanism—which has taken the lord of creation from the center of the picture and turned him into a speck on a bit of whirling dust in a minor group of stars off in an out-of-the-way corner of the universe—has in it the seeds of a devastating skepticism.

So I feel we are in danger of mistaking our culprit in this matter of missionary bewilderment. Of course, there are plenty of consecrated souls who will deny that there is anything wrong with the missionary situation. But the slightest study of almost any mission field will show things at sixes and sevens, with heart-searchings and head-scratchings as they have never been before. And the missionaries and missionary executives who are clear-headed enough to acknowledge the situation are laying the blame, in most cases, on a figure with horns and tail labeled, "Western Civilization." I have done some of that myself. And I am ready to agree that a great deal of the difficulty in mission work right now grows out of the failure of the missionary to disentangle himself from the civilization which forms his cultural background. If I am not mistaken, The Christian Century has made some remarks bearing that general tenor.

I am beginning to wonder, however, whether western civilization—paint it as harshly as you may—is at the very bottom of the trouble now afflicting Christian missions. Western civilization is something that operates disastrously in the minds of the missionary's audience. I begin to wonder whether much of the trouble does not arise out of something that operates—if not disastrously at least upsettingly—in the mind of the missionary himself. That something is comparative religion. It is the discovery that God hath not left himself without a witness, and that the witness may have been Gautama under his Bo tree, or Mohammed under the Arabian stars. It is the discovery that men achieve at least some measurable degree of salvation when they live by faith, and that this is true for the honest devotee of Buddhism in Japan as well as for the devotee of Christianity in Northfield. This is putting the matter baldly, I admit. But comparative religion, make no mistake about it, is changing the very roots of men's thinking as to their faith and its relation to other faiths. And while the change is in progress, the missionary enterprise cannot but show the effect.

In 1923 Professor Daniel J. Fleming, of Union theological seminary, published one of the first books that put the present missionary stress in easily understood form. Drawing on an inexhaustible supply of personal experiences which had befallen his own students—many of whom have seen service on mission fields—Professor Fleming wrote "Contacts with Non-Christian Cultures." It was what is known as a "case" book. Do you want to appraise missions? the book asked. Very well, here are the sort of situations into which the Christian missionary actually gets when he reaches his field. Here are the sort of questions of conduct he has to answer. Here, also, are

suggestions as to the way in which he decides these questions. What do you think of it?

That book seemed to me the most sensible and helpful book, particularly for those contemplating mission service, I had ever seen. I was working for a mission board at the time, so I put a note into the machine suggesting that the book should be made required reading for every accepted recruit before sailing. In due time an answer worked its way back to me from the very head of the board. My suggestion was disapproved; it was felt that if the young missionary must actually face such problems he had better be left to find that out for himself, for it might do something to his enthusiasm and his consecration if he were told about it before he left the shelter of the United States.

Now Professor Fleming has written a second book of this kind. This one, however, carries the probe deeper; closer to the vitals. The former volume showed the missionary dealing with problems of social adjustment, economic standards, family life, and with questions such as arise out of the attempt to transfer western ceremonies and sacraments to the east. This volume asks concerning the missionary's relation to the non-Christian faiths: Shall he worship with the sincere Parsee? Shall he quote from the Koran? Shall he accept the hospitality of a Buddhist temple? Shall he let a Shintoist pay for holding a Sunday school convention? Shall he open his church house to an itinerant sheikh? Shall he counsel and cooperate with the workers of other faiths? And shall he, when occasion arises, be willing to reverse the process?

Thus simply put, these questions may not sound hard to answer. But in terms of the ramifications which they may take in any community—and which are here amply illustrated—they become immensely intricate. The discussion which Professor Fleming undertakes is sympathetic and searching. It is at the farthest removed from that silly sentimentalism which talks about the religions of other lands being "good enough" for those lands, and wonders what business we have interfering. But it shows, with a clearness that will blind some readers, that the minute you drop the old distinction between false religions and the one true faith you open the door to questions affecting attitude and conduct in a degree sufficient to require an entire readjustment of such an enterprise as Christian missions.

I regard these two books as tremendously important for any Christian who is anxious to know what the missionary cause actually confronts today. I wish they could be bound together. At any rate, at the risk of seeming overly persistent, I will renew an old recommendation, to-wit: That the foreign mission boards see that these two books are carefully studied by all candidates before those candidates are finally enrolled or sent out to service.

PAUL HUTCHINSON.

CORRESPONDENCE

No Vacation in Sight

EDITOR THE CHRISTIAN CENTURY:

SIR: The talk against the peace pact starts. "The senate will probably refuse to ratify." "I believe the Bible, which says that wars will continue until the world is destroyed." "Jesus came to send a sword and fire on the earth and not peace." "Human nature will always be the same, and human nature tends to conflict between opposing interests." It will probably be the case with the peace pact as with the 18th amendment, that the big fight to sustain the cause of human wellbeing has but begun.

The Christian Century has fought a good fight against superstition and war, but it may not retire to its tent in peace to rest now. The devil, the militarists, exploiters and preachers of ancient notions will keep the editors busy on the firing line.

Bergholtz, O.

F. M. CUMMINGS.

Necessary Information

EDITOR THE CHRISTIAN CENTURY:

SIR: I have stopped reading the last issue that has just reached me to mail this remittance because of the intensity of impression that the article of Dr. Morrison's on the Kellogg pact has made on me, letting me into the other side of its reception and meaning, which is a most desirable and necessary thing to know, if one is to understand all that the future here and elsewhere may bring to pass. Again I am deeply indebted for the exceedingly fine analysis of the positions of both the candidates on the prohibition problem as presented in this same issue. Certainly any fair-minded person reading such cannot fail to see that the issue of the present campaign is here stated clearly and concisely, and it is to be hoped that "the smoke screens" being set up by other issues may not blind the voting public, for the verdict that November 6 will render will certainly be "a referendum."

Correctionville, Ia.

JOHN A. KETTLE.

The Discovery of a Modest Man

EDITOR THE CHRISTIAN CENTURY:

SIR: The analysis by Dr. Morrison of the reasons why England signed the peace pact is very illuminating and convincing. However, I think the English people are at heart for peace. The colonial conditions are the only things that make them think of the reservations and I cannot blame them. What puzzles me is the fact that Dr. Morrison is so modest as to take no credit for the execution or for the initiation of the idea of "the outlawry of war." The holiday number of The Christian Century for December, 1926, contained a symposium on that topic that was very able and premier. Briand's proposition did not appear for several months later, possibly in April, 1927, I am not certain as to date, yet I have seen no claim made by him or any one for him, and the credit seems all to go to Briand. Why, if I am correct in the above statement, is this so? I am enthusiastically in favor of The Christian Century.

Chadron, Neb.

GEORGE F. WORK.

A Hindu on a Noted Convert

EDITOR THE CHRISTIAN CENTURY:

SIR: It has been recently announced in the papers that the American maharani of India has not given up her faith in Christianity by embracing Hinduism. It is very probable that this statement of the maharani will please neither the Hindus nor the Christians. It will not please the ears of aggressive Hindus of the modern age to be told that, first of all, the engagement of Miss Miller to his highness the maharaja of Indore was announced in the papers and then after a considerable time the second announcement that Miss Miller was going to embrace Hinduism. And it cannot be denied that the primary object of Miss Miller in regard to embracing Hinduism was to become the maharani.

It will not be out of the way to analyze the religious belief of Miss Miller, now the maharani of Indore. There is always a moral ground behind every religion. Knowing full well that the first maharani was sorely wounded in heart because of the news that the maharaja was going to marry an American girl, yet Miss Miller's womanhood was not in the least disturbed or offended in taking the maharaja as her husband. Any independent Hindu lady of the present age will strongly object on moral grounds to giving encouragement in any way to the most undesirable system of polygamy, even as a Christian lady will also object. So this one moral aspect of this Indo-American

marriage stands dead against the religious attitude of the American maharani, whether she be Christian or Hindu.

It is generally understood that the social ideal of Hinduism is, "High thinking and plain living." But look at the fate of Hinduism, for it is announced that the maharani is planning to go to America and Europe for the purpose of preaching about Hinduism. At present the maharani is staying in a luxuriously magnificent house in Paris, and some tens of thousands of dollars are going to be spent in furnishing this house for the convenience and comfort of the maharani. Thus the old aspect of Hinduism has become entirely changed, and today Hinduism is to be preached from magnificent palaces instead of from the tapavanas as in the past.

The maharaja is reported to take pride in the fact that he has married an American lady, and thus bridged the gulf between the east and west. I think it ought to be pointed out to him that many intermarriages between men and women of the east and west have taken place before, but they married for marriage's sake and not in pretense of bridging any gulf.

I do not care to discuss the question of whether it is desirable to change one's religious affiliation. Rather, as a Hindu I feel that the time has come for us to do away with our caste system and the system of untouchability, and make room for those who of their own accord are willing to come. But it is by no means desirable that we should boast of the victory of Hinduism in citing to the world such an example of our faith as Maharani Sarmistha Devi. Let us not deceive ourselves by trying to deceive others. On the ground of reason and logic, we ought not to shut out anyone from entering our society, but surely we must refrain from making much for Hinduism out of such weak specimens of Hinduism as this.

Suri, Birbhum, India.

GUPTU NANDA BHARATY.

On Penance, Education, Russia, America, Golf, Etc.

EDITOR THE CHRISTIAN CENTURY:

SIR: Reinhold Niebuhr wins hands down this week. He so clearly indicates our Nordic weaknesses that my immediate insult of nine months' residence in and around the Union theological pulse is to do penance for the unruly thoughts that arise as a re-seminary and Mr. Rockefeller's cathedral-like structure erected for the further purpose, no doubt, of teaching us how we should tolerate the intolerants.

Mr. Carleton Washburne borders on the ridiculous when he tells us that Russia's school system is "like America's." Does the gentleman reside in the city where The Christian Century is published? Has he ever heard of "Blowzy Bill" and the method by which he succeeded in landing one of our greatest educators on the sidewalk? Was he never terrified by the thought that King George would get him if he didn't watch out? Still he tells your readers that Russia's educational system resembles ours! In this city where this is written, the writer has taken more than an average interest in public affairs. The mayor here is the school boss as he has the appointing of the members of the school board, which hires and fires the superintendent. Francis Xavier Schwab (there's a name for Nordics to juggle with!) is a brewery collector by profession. He is conceded to be easily the civic boob of the universe, still he controls our system of education as it is absorbed by the rising generation of Buffalo. Does Mr. Washburne mean to impress us with the fact that Russia's system is like that? God knows, we have done enough to Russia as it is; please do not add insult to injury by saying that her educational system resembles ours. Then which system does ours resemble? He uses such words as "kinder" and "garten." Where did we or he get these words? We got them from the country that is teaching Russia's teachers or did Mr. Washburne miss that when he was in Russia? The "Bible is taught in our schools." Where did we get that idea from, and who gave us the Bible? The next thing we will be told is that "the golf in Scotland resembles the golf played in America."

Buffalo, N. Y.

JOHN McFARLANE HOWIE.

NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

New President for Ohio Wesleyan

Prof. Edwin D. Soper, who since 1925 has served Duke university as vice-president and as dean of its school of religion, is the unanimous choice of a combined committee of trustees, faculty and alumni of Ohio Wesleyan university as president of the school, succeeding Dr. John W. Hoffman. He has accepted. For some time Dr. Soper was a member of the faculty of the Ohio institution, serving as head of the department of missions and comparative religions. Later he became a professor at Drew, and from 1919 to 1925 was professor of religions at Northwestern university. Dr. Soper is the author of several books, among them, "The Faiths of Mankind" and "The Religions of Mankind."

Dr. Grenfell on Canadian and American Liquor Conditions

Dr. W. T. Grenfell, physician and missionary of Labrador, said recently: "I saw more intoxication and more of the ill results of intoxication during the short time I was in Winnipeg, Montreal, and Toronto, than I have seen in the United States in six months. In Dallas, Tex., I met something like 10,000 superintendents of public schools, and the large majority of them were in favor of prohibition. I have seen tens of thousands of American children, especially in the west, who have never seen liquor used as a beverage. A young generation is growing up that will not want it."

Death of Bishop Hartzell

Rev. Joseph C. Hartzell, retired bishop of the Methodist church, died in a Cincinnati hospital Sept. 6, his death being due to injuries received when he was bound and beaten by robbers in his home at Blue Ash, O., June 1. Bishop Hartzell, known as the "David Livingstone of Methodism," gave 20 years of his life to the spreading of Christianity in the heart of Africa. Receiving as a gift from Cecil Rhodes, the British "empire builder," 33,000 acres of the site of Umtalia in Rhodesia, at the time the British government built its railroad across Africa, Bishop Hartzell developed an educational, industrial and missionary center which has since his retirement been enhanced by more than \$50,000 by the church. Bishop Hartzell was active in eastern Rhodesia and East Africa, the east coast of Liberia, on the Congo and in Angola in the west coast and in the Madeira islands. When he accepted the African post he did so with the intention of remaining 20 years. At the end of that time and at the age of 72 he retired and came to Cincinnati to spend the remainder of his life.

"If Christ Came to London"

Writing in the London Daily News on the question, "If Christ Came to London," John Drinkwater, poet, declares that if he should come, he would find not only the temples of religion in the control of money-changers, but also the temples of

art. "What of these money-changers," he asks, "who rig a market in old masters, forcing the price of a Raphael or a Gains-

borough to tens and even hundreds of thousands, while the Raphaels and Gainsboroughs of today—and there are such—

British Table Talk

London, August 27.

YESTERDAY was observed in all houses of prayer as a day on which thanksgivings were offered for the peace pact. On the day of signing a great service is to be held at St. Martin's. Among

Thanksgivings for the Pact And Some Misgivings

the preachers in London were Dr. Lynn Harold Hough, who preached at Whitefields and the City Temple; Dr. Emerson of Detroit, at Marylebone Presbyterian church; the Rev. Edward Morgan of California, at St. George's, Hanover Square. It is a happy circumstance that in these and in other pulpits the preachers should be from over the seas. There is a widespread relief that the pact is to be signed, but at the same time most of us are troubled by the thought that the lines for the signatures which alone can give power to such a pact are still blank. Till Demos signs the document is timid and non-committal; and so far the pact has been a concern not of the general public, but of the statesmen and diplomatists, who are always timid of any idealism. What is needed here, and I imagine everywhere, is a tremendous popular movement which will sweep aside all the inherited and vested rights in war. The common people have to sign the pact yet.

The Wesleyan Methodist Pastoral

The pastoral issued at the close of the Wesleyan Methodist conference is in a hopeful key. It is true, as the message points out, that there are disquieting facts which the church must face, especially in the falling membership of the Sunday schools, but there never was a time, it is claimed, in which the schools and guilds were carried on with more devotion and intelligent zeal. "Through the Vanity Fair of these times," to borrow the summary in the Sunday School Chronicle, "hampered by post-war problems, the youth of the church is being shepherded with understanding and with untiring sympathy. The campaign against social evils is alert and aggressive. Methodism has for long been in the van of an army which is grappling with intemperance, gambling and impurity." These are just claims, and those who are not Methodists are thankful for the service of that great church. At the same time, there is ground for the impatience of the layman who edits with vigor and courage the Scots Observer. Mr. William Power, in his article on "My Brother's Keeper," is thinking not of the Methodist churches, nor indeed of any one church, but of the church as a whole, when he writes:

There is only one thing wrong with it—that it has not realized its power for the furtherance of social righteousness.

It began to realize that power when it advocated temperance and issued warnings against the power of the liquor interests. The public-house, particularly in industrial areas, is the enemy of the church and of the nation. The church showed further realization of its power when it threw itself against gambling of all kinds. In a people given over to gambling, there can be no spiritual or moral worth. Such things, however, are only a beginning. The conception of social morality has got to be enlarged. If we are our brother's keeper in regard to temptations like drinking or gambling, we are also his keeper—and the keeper of the national conscience—in such matters as economic victimization, active or passive.

The same writer proceeds to show how the church should enlarge its range of witness. He inquires how a country which kept, during the war, 6,000,000 men in the field and as many more turning out instruments of destruction, can possibly say that it can do nothing for 200,000 hopelessly unemployed miners. It is the will and purpose that are lacking. These the church of Christ can and must supply.

Robert Blatchford on "Christ in London"

A quarter of a century ago that most powerful writer, Robert Blatchford, then the editor of the Clarion, devoted his pen to an attack upon the spiritual interpretation of the universe. He was an immensely popular exponent of Haeckel. No man since Cobbett has written such pungent English, and to this day his "Merrie England" remains a model for all who would write for the plain man. Since that time Blatchford, always a man of tender and generous heart, has changed his side; he is now and has been for some years a defender of the faith, of which "he once made havock." These are his noble words upon the question, What would Christ do if he came to the city of London? "And shall that all-wise, enduring God prove less comprehending and less forgiving than one of our vacillating, crotchety, prejudiced human fellows? Do not our people pray in their churches that it may please God to strengthen such as do stand and to comfort and help the weak-hearted and to raise up them that fall? Those prayers were written by merciful and understanding men. If Christ came to London would he be less magnanimous and divinely pitiful than those of his creatures whose love embraced the wicked and the frail? Walt Whitman said: 'None but are acceptable to me; the black with his woolly head, the felon, the illiterate, the diseased; all are welcome.' If Christ came to London he would see London as it is; he would know London; he would

(Continued on next page)

are often hard driven to pay their baker's bill? And what of those yet more shameless speculators who infest the theater of today? The London theater might lead the morals and the speculation and the wit of the time as finely as the Attic stage led Athens. It has the players, the productive skill, and the machinery; and it could have the poets. And the opportunity is wasted in favor of sensation, humorless pornography, and night-club jocularly; merely because the money-changers have taken possession of the temple."

BRITISH TABLE TALK

(Continued from preceding page)

love its people as a father loves his child. At least, ladies and gentlemen, that is how it seems to me."

* * *

And So Forth

Cricket is ending; Lancashire is the champion county for the third year in succession; my only regret is that this team, the object of my youthful devotion, did not do this when I was young enough to enjoy it worthily. Football began last Saturday. . . . The opinion is expressed by those who ought to know that the recent air-attacks upon London prove that no great city can be defended from such attacks. London is within twenty minutes of the coast. Paris is no safer, I imagine, and what is true of such capitals is true of other great cities. Perhaps the high probability that civilians will be wiped out from above may cool their

50 New Jewish Centers in Past 12 Months

There are now 300 Jewish community centers in this country and Canada, 50 of them having been established during the past year. More than 20 millions are invested in these centers, which are a result of the activities of the Jewish welfare board. These centers are well organized, with 250,000 active members of the local organizations, largely young people, and in most cases the buildings have been specially constructed to meet their needs. These buildings and others under con-

ardor for war. The wag who declared that in the next war the safest place will be in the army may not have been far wrong. . . . A novel dealing with a subject not usually discussed except in medical treatises, has been recalled by the publishers at the bidding of Jix. I read the book during the time when it was available; and delicate and sincere as it undoubtedly is, I entirely agree (for once) with Sir William Joynson-Hicks. I know that in France such themes are freely treated in fiction, but I am thankful that we have left them so far to learned treatises. . . . Two women have swum the channel during the week. It was in 1875 that Captain Webb swam the channel for the first time; he held that honor alone for many years; now others are proving that it can be done; it is two years since Miss Gertrude Ederle led the van of the women who carry through this feat of endurance and pluck.

EDWARD SHILLITO.

struction are manned by trained workers and offer a comprehensive program of Jewish educational and cultural work, social, recreational, and health activities for men and women, boys and girls.

Dr. Morrison at American Church in Paris

The Christian World, London, reports that on Sunday, Aug. 26, Dr. Charles Clayton Morrison "preached to a great congregation at the American Church in Paris." The World comments: "It was a very stirring and outspoken sermon and made a deep impression on the congregation. Dr. Morrison declared that today there is only one thing to do—to look Mars in the eye, tell him he is the one surviving brute in modern civilization, and push him off his pedestal. Dr. Morrison feels that we are now on the eve of a general banishment of war that will remain forever in the memories of men as the most significant event in the history of mankind."

Church Women Hold Interracial Conference

Because the developments of interracial work among church women have made such strides the past two years and because there are many problems which need further discussion by the white and colored women leaders, a second general interracial conference of church women is being held this week by the church women's committee on race relations of the federal council at Eagles Mere park, Pa. "This conference," says Mrs. Richard W. Westbrook, chairman of the women's

NEW BOOKS



OF RELIGION

"Here it is at last," announced the Religious Book Club Bulletin, ending a nine months' wait for a popular volume by a first-rank scientist on the relations of science to religion. **SCIENCE IN SEARCH OF GOD** (\$2.00), by Kirtley F. Mather, of Harvard, met their specifications. *The Christian Century* (W. E. Garrison, reviewing) said it deserved the rank of religious book-of-the-month, and added, "For a brief statement of an intelligent faith in terms consistent with a scientific method of thought, I know of nothing better than this thoughtful and readable book."

* * *

Books a-plenty are telling what Catholics and Protestants think or ought to think about the Church and politics. Now comes a timely little tract on tolerance, **PROTESTANT SAINTS**, by Earl Marlatt of Boston University (\$1.25). It is made of three psychographs, picturing Augustine, Bernard, and Francis. Gamaliel Bradford, psychograph expert, writes: "In analyzing their protestantism, so

perfectly compatible with their humble and devout Catholicism, Professor Marlatt makes the saints . . . live and act and feel with that vitality which enabled them to be creative forces in the Church of their own day and will make them equally so in ours for those who read about them understandingly."

* * *

Esther Willard Bates, of Boston University, sends a compliment for Fred Eastman's **MODERN RELIGIOUS DRAMAS**. "I especially liked the play, *The Color Line*, and I should be very proud if one of my pupils turned out so clear and compact a play. But I liked a great many others also, and it will give me pleasure to recommend the book." Professor Eastman's dramatic workshop at Chicago Theological Seminary was a busy place while he was examining almost three hundred plays and pageants to find the best for this volume. Eleven one-act plays and two pageants survived his tests,

and are offered, in **MODERN RELIGIOUS DRAMAS** (\$3.00), to churches and church schools.

* * *

Edmund Noble is a newspaper man whose passion is humanity. A profound student of philosophy, he has written learned books for the professionals. But this time he writes for the general reader. In **OUR SLUMBERING WORLD—A Plea for the Awakened Mind** (\$3.00), he is trying to shake a sleepy world awake to the power of mind as a solver of such problems as our machine age, health, war and peace, free will.

* * *

Another important book for religious educators who are concerned with what to teach, is **THE SCIENCE OF RELIGION—An Introduction**, by Lewis G. Rohrbach, professor of religious education in Dickinson College.

* * *

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ROADS TO THE CITY OF GOD

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committee, "comes as the logical development of work done by church women, north and south, greatly stimulated as they have been by the spiritual forces generated at the first conference held at Eagles Mere in September, 1926. Since that meeting a permanent committee, representative of churches and affiliated organizations, such as the Y. W. C. A., has been developed, and many local conferences have been held."

Presbyterians Send Negro Missionaries to Africa

On Aug. 22 there sailed for France, en route to Africa, Mr. and Mrs. Irvin W. Underhill, the first two missionaries of the Negro race sent out by the Presbyterian board of missions for a generation. Mr. Underhill graduated from Princeton seminary this year. The new missionaries are to be stationed at the Cameroun, on the west coast of Africa.

New Japanese Translation Of Greek New Testament

A new translation of the Greek New Testament has been made into Japanese. This is the first published translation by a Japanese scholar.

Dr. Cadman Visits Grandfather's Church in England

Rev. S. Parkes Cadman, during his recent visit to England, dedicated a new organ in his grandfather's church, of

which three members of his family have been treasurers for a hundred years. On the afternoon of the same day he also reopened the church where his father ministered for 56 years and unveiled a tablet to his memory.

Find Corinth's "Main Street"

Dr. T. Leslie Shear, professor of classical archeology at Princeton, has returned from Greece, where he has spent four years excavating the ruins of ancient Corinth. He brought back the news that the "Main street," which ran from the market place to the theater, has been found after thousands of tons of earth which covered it for nearly 1,600 years had been removed.

Methodist Gave Forty Years to India

Rev. John Lampard, superintendent of the Gohdra district of the Gujarat Methodist conference, India, completed 40 years of mission service in June of this year. He is a native of London, Eng. In January of next year, when he will attain his 70th year, he expects to retire from service.

Dr. Jefferson Tells Why Protestants Are "Prejudiced Against" Catholics

In a recent article Dr. C. E. Jefferson indicates why protestants are prejudiced and bitter against Catholics: 1. The Roman Catholic hierarchy maintains an in-

E. Stanley Jones in South America

DR. E. STANLEY JONES of India is just completing—early in August—15 days' intensive evangelistic effort in Buenos Aires, Argentina, following a week each in Rio de Janeiro and Sao Paulo, Brazil, and another week in Montevideo, Uruguay. His visit marks the highest level in the presentation of the Christian message that we have had in the River Plate region for some time, and the actual cooperation of various denominational groups and splendid spirit has been unprecedented. Dr. Jones was loaned to the committee on cooperation in Latin America by the Methodist board for this important work, and the local committee on cooperation, representing various denominational groups, has had charge of all arrangements. Forty public meetings and workers' conferences have been held in 15 days, with Anglicans, Baptists, Brethren, Disciples, Lutherans, Mennonites, Methodists, Nazarenes, Presbyterians, Y. M. C. A., Y. W. C. A., and the Bible societies, the evangelistic union and the Salvation army cooperating in the promotion and personal work. Some persons came a distance of 500 miles to attend these meetings. The morning conferences for Christian workers have been especially profitable. A large attendance of non-Christians has been secured in the meetings at the Y. M. C. A. and the Y. W. C. A. A daily meeting for English speaking people was held, as well as the main meeting for Spanish speaking people. Dr. Jones' able interpreters have been Dr. George P. Howard of the Methodist mission, who was recently nominated for the episcopacy by the central conference in Panama, and Dr. W. E. Browning, missionary

of the Presbyterian board and regional secretary of the committee on cooperation.

PRESENTS CHRIST AS ALL-SUFFICIENT

This Christ-possessed man of India, with his engaging smile and winsome personality, brings forth from his treasure-house things new and old to present the message which he loves to needy people. Such logical and psychological argument backed by a sincere Christian life combine to give a presentation of the gospel which searches the hearts of people, making them see the realities of life, their need for something greater than themselves, and Jesus Christ as the all-sufficient One to meet that need.

Latin America needs a man like Stanley Jones who can give his full time to work in important centers of the 20 republics, working especially among the neglected upper classes. At a small conference of university heads and other leaders in Buenos Aires Dr. Jones discussed religion for four hours with men who were eager for his kind of message. A leading newspaper man said a few days after attending this conference that he had been living in a new world—that spiritual truths had been presented there whose existence had been made known to him for the first time. On another occasion this leader said, "I have seen in Dr. Jones the joy and optimism that altruistic service among a foreign people can bring to one."

Dr. Jones will be in Rosario, Argentina, one day, and following the final conference he goes over the Andes to Chile for a week's conference in Santiago and Valparaiso before sailing for New York city.

HUGH J. WILLIAMS.

solent attitude toward the protestant church; 2. The Roman Catholic church refuses in every community throughout

the United States to join the protestants in any form of distinctly religious work or worship; 3. The Roman Catholic church

Special Correspondence from Kansas City

Kansas City, September 7.

THE most striking fact to be observed at this time is an epidemic of pastoral changes among the smaller congregations, affecting also some of the best pulpits. Without special significance in itself, since it happens at intervals here as elsewhere, this flux of **Pastorates** leadership sharpens one's appreciation of the several notably long records of service. The Rev. George P. Baity this summer celebrated his 35th anniversary as pastor of the Westport Presbyterian church—the best record in the city, I believe. Dr. Burris Jenkins, Disciple, and Dr. Harry C. Rogers, Presbyterian, have served their neighboring congregations on Linwood boulevard more than 20 years. Dr. George Hamilton Combs, for 27 years minister of the Independence Boulevard Christian church in the northeast part of the city, gave up his anticipated retirement seven years ago to lead a newly-organized congregation in the Country Club region, in the southwest part, which was becoming the fashionable place for the well-to-do to live. Now he has perhaps the wealthiest congregation, certainly the most beautiful church edifice, in the city, and his pulpit vigor is unabated. Rev. Frank P. Bowen has been the city missionary of the Disciples for 30 years, following the method of starting a Sunday school and later a mission congregation in each new community of the city as it was opened up, getting the basement of a permanent church building built and then passing on. He has been a large factor in the growth of his denomination from one congregation to twenty here, giving the city the reputation of being the strongest urban center of the Disciples—a reputation being sharply challenged by Indianapolis.

Kansas City Loses Many Leaders

The most marked pulpit loss will be in the departure of Dr. William L. Stidger, Oct. 1, from Linwood Methodist church to become professor of preaching and pastoral science in the Boston university school of religion and Sunday morning preacher in the famed Copley Square Methodist church in downtown Boston. Dr. Stidger has impressed his personality on Kansas City in many ways, and will be missed as preacher, citizen, and friend. His successor will be Rev. George W. McDonald, of Colorado Springs, who brings a substantial reputation as a community-minded minister to his new task. Trinity Methodist church, one of the largest of its denomination here, may lose its pastor, Dr. John Benjamin Magee, to the presidency of Southwestern college at Winfield, Kas. Dr. Clarence Reidenbach, pastor of Westminster Congregational church, a young minister formerly of the Disciples who has achieved distinction in his new fellowship, is considering removal to the Second Congregational church of Holyoke, Mass. Rabbi Albert I. Gordon,

of Cleveland, succeeds Rabbi Herman Cohen as leader of Congregation Kene-seth Israel-Beth Sholom, the largest of the orthodox Jewish congregations, which has an imposing, oriental-style temple. After 25 years of distinguished leadership in Temple B'Nai Jehudah, liberal Jewish synagogue on Linwood boulevard, Rabbi Harry Mayer assumes this fall an emeritus relation, generously pensioned, to be succeeded by Rabbi Samuel S. Mayerburg of Dayton, O. What seems to this observer as an extraordinary feature of the plans for Rabbi Mayerburg's installation Sunday evening, Sept. 9, is the participation of Rev. Irvin E. Deer, secretary of the council of churches, a Moravian. Following the 19-year pastorate of Dr. Charles S. Nisbet at Central Presbyterian church, this influential congregation spent a year searching for a successor, and found him in Rev. J. Layton Mauze, of Huntington, W. Va.

And So Forth

More than 100,000 persons attended the first presentation in the United States, at St. Joseph, Mo., of a European Passion play with its native cast. The play was given by the Freiburg players of Baden, Germany, just as it has been given in their native city every ten years since 1264. There were eight performances, in a new municipal stadium built into the bluffs of the Missouri river, which was thereby dedicated. The intelligentsia of St. Joseph, one of the earliest outposts of civilization in the pioneer west, risked \$60,000 on the venture, and won. . . . The Provident association, one of the chief social agencies, loses a gifted leader when Walter W. Whitson goes to Houston, Tex., for similar work. In his eight years here, he developed a system of training his staff members in modern social work which was so excellent that the state universities of Missouri and Kansas recognized it toward the granting of advanced degrees. He was on the summer school staff of the University of Chicago this summer. . . . With the resignation of Pres. H. C. Wayman, whose supposed academic degrees were brought in question by prominent alumni last year as part of their attack on his competency, William Jewell college, Baptist institution at Liberty, Mo., expects to sail into calmer waters following the inauguration of Dr. John F. Herget, an alumnus of the college, who comes from a 24-year pastorate in Ninth Street Baptist church, Cincinnati. He has no doctor's degrees, and doesn't claim any. He has refused the honorary doctor of divinity degree several times, once when offered by his alma mater. He is regarded as a middle-of-the-roader in his theological views. . . . Bishop Edwin D. Mounzon, of the Methodist church, south, has been selected by the commission on evangelism of the council of churches to speak daily at noon downtown during the week of prayer, Jan. 7-11.

JOSEPH MYERS.

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How One Church Promotes Good Reading among its Members

Central Congregational Church, Newtonville, Mass., has as its pastor Rev. Arthur M. Ellis. Last season, a special Book Committee was formed, headed by the pastor. This committee issued a circular letter to all in the parish, outlining the definite plans and programs as follows:

Dear Friends:

We wonder whether you realize how much serious reading people are doing today. Books about Jesus, the Bible, and the great leaders of Christianity—books about man's place in the new world of religious thought, books that deal with the eternal truths, written by men of keen and able minds—in ever-growing numbers they are coming from the press. We cannot afford to neglect them. They offer us an opportunity and a challenge—an opportunity to whet our minds and think; a challenge to renew our strength, to enrich our faith, to broaden our vision.

To bring the religious books of the day a little closer to you, and open up their possibilities of stimulating thought, we offer you the following program. In it, or in some part of it, we believe that every member of Central Parish will find something of interest. Moreover, we hope that many of you will actively co-operate with us to make this program a vital part of the religious life of our church.

I. Discussions of Books. At several of our mid-week meetings this winter and spring, religious books will be discussed. For one thing, there will be short personal book reviews by our own members. We shall also have interesting speakers from outside to give us definite suggestions and help. There will be ample opportunity for questions.

II. Selected Reading Lists. With this letter we are sending you "A Selected List of Religious Books" prepared by us with the assistance of Dr. Ellis. We are planning within a month to issue a second bulletin of the same type. Won't you help us by offering suggestions as to additional titles?

III. Book Reviews. We want you to do more than suggest titles. What religious books are you reading, and what are you finding of value in them? We plan to print a bulletin containing six or eight very brief book reviews by various members of our parish. We suggest 100 words as the limit.

IV. A Book Club. We hope soon to form a Central Church Book Club. Each member will purchase one religious book of his choice, and then exchange with other members according to some regular plan. If you are at all interested, communicate with any member of the committee as soon as possible.

V. Books at Church. Within a short time we shall have, on two Sundays, a book table in the chapel. Here we shall have some of the most important religious books of the day to lend. Still others will be on exhibit for you to examine. We shall also be able to take orders for books.

This is our program. Come, let us read together! Send us any suggestions you have, and feel free to call upon us for help. THE BOOK COMMITTEE.

The selected list referred to in the above letter, consists of twenty-five titles, chosen for their suggestiveness rather than as a final list, and chosen because, though none of the books are difficult, and some are distinctly popular, all are stimulating and readable.

[We are indebted to the Congregationalist for this interesting story.]

Mr. Pastor: How are you solving the good-reading problem in your church? Write us.

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440 S. Dearborn St., Chicago

officially refuses to fellowship with protestants in any religious council or conference; 4. The Roman Catholic hierarchy is

the persistent and malignant enemy of the public school system; 5. Multitudes of protestants are afraid of the Roman Cath-

Special Correspondence from Virginia

Richmond, September 8.

ST. PAUL'S Episcopal church is closed for repairs to the chancel where one of the structural beams had become dangerous. This church was built about 1840, and its congregation has always contained

leaders in the life of the city. In recent years under the progressive leadership, first of Dr. W. Russell Bowie, and now of Dr. Beverley D. Tucker, Jr., it has maintained its prominent position in spite of its downtown location. In the lenten season such crowds gather here that it is packed to its utmost capacity. In fact, it was these large congregations that lead to the discovery of the present defect in the building. Fear having been expressed lest the galleries should collapse, inspection was made by an engineer who found the galleries safe, but the chancel endangered.

Recalling Former Parishioners

It was in this church that General Lee and President Davis worshiped during the years of the confederacy. Indeed, the former was sitting in his pew at service here when the message was brought to him announcing the fall of Richmond. Richard Chiles was the name of the Negro servant who delivered that message. His son, John R. Chiles, is now a United States letter carrier, and has delivered mail on this route for more than 25 years, but it is safe to say that among all the thousands of letters that he has brought none has been of such momentous import as the message once delivered by his father in this church, the parish house of which daily receives mail from his son's hands.

Churches Seek New Locations

The First Church of Christ Scientist has sold its old building at Park avenue and Meadow street, and has purchased a lot on Monument avenue in a fashionable quarter, where they will erect a new building. The Friends have purchased their old property and will move their services, which are now held in the Y. M. C. A. building, to this location as soon as possession can be had. Neither of these denominations is strong numerically, but their members are influential people in our civic life.

New Leader for Baptists

The appointment of Dr. George T. Waite, pastor of Barton Heights Baptist church, as executive secretary of the Virginia Baptist board of missions has recently been announced. The work of this board extends throughout the entire state, and is divided into three departments, educational, Sunday school and Baptist Young People's union, each having a director in charge under the general supervision of the executive secretary. Dr.

Waite takes up this work after a long and successful experience as a pastor, and it is generally expected that under his skillful guidance the progress of this large denomination will be even more rapid than in the past.

New University Chapel Nears Completion

Work on the Henry M. Cannon Memorial chapel at the University of Richmond is under way and announcement has just been made by Dr. F. W. Boatwright, president of the university, that the chapel is expected to be completed in April. Arrangements will be made to have the dedicatory exercises at that time. This chapel is being erected at the cost of \$125,000, the entire amount being the gift of Mrs. Henry M. Cannon, of this city, as a memorial to her husband, the late Henry M. Cannon.

Jewish Young People In Convention

More than 200 delegates attended the annual convention of the Middle Atlantic states federation of Young Men's Hebrew associations, Young Women's Hebrew association, and kindred organizations held in Richmond the first week in September. A feature of the meeting was an oratorical contest among the members of the Y. M. H. A. which was won by Milton Blumenfeld of Baltimore. The subject of his oration was "Israel—The Eternal Wanderer," which he treated very effectively, and with real eloquence. Addresses of welcome were made by Dr. Edward N. Calisch and W. H. Schwarzschild of the local synagogue. Representatives from Baltimore invited this group to meet there next year, and, as an inducement, stressed the completion of their new building just erected by the combined Y. M. and Y. W. H. A. of that city.

W. C. T. U. Considers New Issues

An unusual feature of the annual convention of the Woman's Christian Temperance union held recently in St. James Methodist church of this city was a resolution adopted urging all members of the organization to register, and be prepared to vote at the November election. Heretofore this body has scrupulously kept out of politics, and, for the most part, its members have been anti-suffragists. Another indication that these good women are beginning to awake to their civic duty was a discussion of the Kellogg peace treaty, which was presented by Miss Lucy Mason, executive secretary of the Y. W. C. A. She made a strong plea for the importance of creating public sentiment for the treaty to be certain of its ratification by the United States senate. Officers for the coming year were elected as follows: Mrs. A. O. Quarles, president; Miss Margaret Crenshaw, corresponding secretary; Mrs. Cointon Jones, treasurer.

R. CARY MONTAGUE.

olic church because of what the popes have said in regard to the relations of church and state.

International Goodwill Congress In New York

At a three days' session of the International Goodwill congress, to be held in New York city November 11-13, under the auspices of the World Alliance for International Friendship, the following are among the speakers scheduled: Senator W. E. Borah, Ex-Senator Theodore Burton, Rev. Frederick W. Norwood, Col. E. M. House, Bishop W. F. McDowell, Miss Jane Addams, Roger Babson, Dr. J. Fort Newton, Dr. Reinhold Niebuhr, Dr. H. E. Fosdick, Father John A. Ryan, Pres. William Green, Dr. S. Parkes Cadman, Rabbi S. S. Wise, Hon. W. A. White, Hon. W. E. Dever and Pres. R. R. Moton.

English Jews Want Revised Bible

Vivian Simmons, rabbi of the West London synagogue for British Jews, and Claude G. Montefiore, lay leader of the Liberal synagogue in London, are agreed that something must be done with the Jewish Bible so that the ordinary man and woman may no longer lay it on the shelf because of its bulk, and be induced to study it. America Jews are seconding the suggestion.

Leads Sunday School For 50 Years

Mr. W. H. Hoover, of the Hoover Manufacturing company, "manufacturer, philanthropist, enthusiastic churchman and prominent citizen" of North Canton, O., has served the Christian church—now a community church—of North Canton as superintendent of its Bible school for more than 50 years.

For a 100 Percent Vote

The Massachusetts federation of churches has organized a special department, at the suggestion of Mrs. William Tilton, to bring out as nearly as possible "100 percent church vote" at the election on Nov. 6. It has for years urged voting as a Christian duty, recommending such devices as a "Citizenship honor roll" and a committee in every church. The new department will push for a general response to these suggestions, supplementing and coordinating the similar work of such allies as the Christian Endeavor union. While the federation stands for prohibition and against the bill submitted to the voters to legalize commercial Sunday sports, it will work through the Anti-saloon and Lord's day league on these issues, itself concentrating on the duty of citizenship. In approving the plan, its president, Dr. Robert Watson, said: "I believe that our country in this election faces the greatest moral crisis since the civil war, and perhaps even greater."

Ministers Take Courses In Business

Two dozen ministers—several of 20 years' experience in the ministry—have just completed a 6-weeks' course at the Chicago theological seminary, learning from a business man how to administer

the business of the church. The classes were conducted by Robert Cashman, business manager of the seminary, under the supervision of Pres. Ozora S. Davis.

Noted European Theologian Visits America

Prof. Emil Brunner, of the Reformed church of Switzerland and professor of theology in the University of Zurich, was due to arrive in America Sept. 15, and is scheduled to lecture at the following schools: Dayton, O., Central theological seminary of the Reformed church, Sept. 21; Pittsburgh, Western theological seminary, Sept. 24-28; Lancaster, theological seminary of the Reformed church, Oct. 2-5; Princeton, theological seminary, Oct. 8, 9; New York, Union theological seminary, Oct. 10-12; Cambridge, Harvard divinity school, Oct. 15-19. The subjects of his lectures are as follows: "Introductory: The Crisis of Theology and the Theology of Crisis"; "Truth—the Problem of Revelation"; "Life—the Problem of Salvation"; "Communion—the Problem of the Church"; "Progress—the Problem of History and Eschatology." Professor Brunner is one of the foremost theologians of Europe today. Though he is only 37 years of age, his books are read in Europe, in America, and in Oriental lands. He was a graduate student in Union theological seminary about 15 years ago. He will deliver his lectures in English, of which he is master.

Episcopal Brotherhood Convention Will Stress Evangelism

The national convention of the Brotherhood of St. Andrew, to be held in Washington, D. C., beginning Oct. 5, is to be made a conference on personal evangelism. It is hoped that hundreds of Washington youths will join in the conferences. Hon. George Warren Pepper will address the convention Oct. 7.

Friends College Has New President

To succeed the late Dr. Henry G. Williams as president of Wilmington college, the board of trustees announces the election of Prof. B. O. Skinner, who for 12 years has directed the Marietta, O., public schools.

James Austin Richards Accepts Oberlin Pulpit

The Chicago region loses one of its outstanding preachers in the resignation of Dr. James Austin Richards from the pastorate of the Winnetka Congregational church. Dr. Richards is leaving this widely known community church in order to become pastor of the United Congregational church of Oberlin, O. This church adjoins the campus of Oberlin college, and was at one time served by Charles G. Finney. In his ministry there Dr. Richards is expected to preach to large numbers of students in Oberlin college. Dr. Richards is the second minister of the Winnetka church to leave that congregation within the present year. The Rev. Thomas W. Goodwin, another of the ministers on the Winnetka staff, resigned to become pastor of the First Congregational church of Waukegan, Ill., Sept. 1. Dr. Richards' resignation, which comes at the close of ten years of work in Winnetka, will take effect on Oct. 15.

German Methodism in U. S. Celebrates

During the first week of September, at Nast Memorial Methodist church, Cincinnati, was observed the 90th anniversary of the founding of German Methodism in the United States. Bishop Thomas Nicholson presided and Bishop J. L. Nuelsen also had part on the program, having come from Germany to be present. Bishop H. Lester Smith delivered an evangelistic address, and Bishop Fred Fisher gave the main address at the Saturday evening banquet.

Byrd Expedition Takes Bibles Along

The New York Bible society presented to Richard E. Byrd for the Antarctic expedition 11 Bibles and 60 copies of the New Testament, one for each man in the party.

Kentucky Presbyterians Consider Pastors' Salaries

The presbytery of Winchester, Ky., recently appointed a committee on salaries of ministers. The findings of this committee have been announced. The essentials of a sufficient salary are grouped under eight heads: A good manse; a sal-

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Many Scholarships Granted At Ohio Wesleyan

Scholarships totaling \$31,946 were granted to students at Ohio Wesleyan university, Delaware, O., during the past school year, according to a report issued by Dean W. L. Sanders.

Boston U. Distributes Valuable Circulars

From funds made available by friends, Boston university school of religious education distributes annually, without cost, a number of educational bulletins prepared by its department of research. The documents available for 1928 are: "Ten Reasons for Federation," C. R. Athearn, and "Attitudes of the Ministry Toward the Director of Religious Education." Requests should be addressed care of the dean.

Rev. John S. Lowe Accepts Universalist Boston Pastorate

Rev. John Smith Lowe, general superintendent of the Universalist general conven-

tion since 1927, has resigned that office to take effect Nov. 1, having been called to the pastorate of the Church of the Redemption, Boston. Rev. Cornelius Greenway, now pastor at Taunton, Mass., will serve as assistant minister at the Boston church. The Church of the Redemption has a \$800,000 building erected in 1925. Rev. S. H. Roblin is the retiring pastor there.

Winona Bible Conference Closes Sessions

The annual Bible conference at Winona Lake, Ind., closed its sessions Aug. 26, with 12 services. Among the speakers at the conference this season were Dr. J. T. Wardel Stafford from England; Dr. J. Erskine Blackburn, Scotland; Bishop Fred B. Fisher of India; Dr. Edward C. McCown, Pittsburgh; Rev. J. C. Massee, Boston; Rev. W. A. Sunday, Winona Lake; Rev. John E. Vander Meulen, Louisville; Rev. Herbert W. Bieher, Philadelphia; Rev. Ben Cox, Memphis; Rev. Max Reich and Rev. John S. Hamilton, Winona Lake; Rev. W. E. Biederwolf, director of the conference.

Missouri College Broadcasts Service for S. S. Teachers

KFRU, the broadcasting station owned and operated by Stephens college, Columbia, Mo., includes on its weekly program

a sunrise service planned especially for Sunday school teachers. The service, which is scheduled for each Sunday morning at 7:30, includes a worship period, a question box on Sunday school methods, and a 30-minute review of the International Sunday school lesson for that day. Dr. Kenneth I. Brown, professor of biblical literature at Stephens college, is in charge of the service.

Dr. Van Dyke Asks Nation To Down Bigotry

Dr. Henry van Dyke, in a statement to W. C. Osburn, director of finance in New York state for the democratic national committee, declares that the election of a Catholic "would prove the reality of American freedom by manifesting the firmness of the separation of church and state." He says that few of the voters comprehend the "fierceness and subtlety with which that freedom is now being attacked by a widespread cabal to keep one of the candidates for the presidency from being elected because he is a member of the Catholic church. The other candidate," says Dr. Van Dyke, "has handsomely disavowed any personal share in the sentiments or arguments which characterize this cabal. This is much to his credit. But unfortunately he cannot, or at least he does not, restrain the pernicious activity of his supporters, who are convinced that the end of a victory for their party justifies any means which they employ to secure it. Hence, if their candidate should be elected, he would owe his election in part to the religious prejudice and anti-Catholic enmity which the cabalists have stirred up and marshaled to the polls. This would be a misfortune for him and a calamity for our country as the home and citadel of religious liberty."

Presbyterian Ministers' Sons Profit by Scholarships

It is reported that Princeton university has received an anonymous gift of \$50,000 for the establishing of four scholarships; these preferably to be given to the sons of Presbyterian ministers, missionaries and educators. The stipend of each scholarship is \$550.

Episcopal Organist Wins Prize For Hymn-for-Airmen Tune

David M. Williams, organist at St. Bartholomew's Episcopal church, New York, has been awarded the prize of \$100 for the best musical setting of the "hymn for airmen" for which the Hymn society of New York recently awarded the prize to Miss May Rowland of England. More than 800 tunes were submitted.

Welsh Baptist Active At 86

Rev. H. Cerny Williams, of Corwen, Wales, has recently been elected president of Denbighshire, Flintshire and Merionethshire Baptist association, although now in his 86th year. Dr. Williams was ordained in 1865, and only recently retired from pastoral work.

Visit Scenes of Luther's Work

More than 1,700 Lutherans on two special trains recently made an excursion from Berlin, Germany, to Wittenberg. Under the Luther oak at the Estor gate of the

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SHODDY

BY DAN BRUMMITT

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Some reasons why this striking novel is creating a sensation:

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- "It has sincerity of purpose"—*New York Times*.
- "It is well done, true to life and far more convincing than any other novel on the same theme written in the last decade"—*Harpers Weekly Radio*.
- "It is amazing in its frankness, vigor and realism"—*The Congregationalist*.
- "It is a gripping story"—*The Christian Leader*.
- "While holding up the mirror of truth as the author himself sees conditions, it is essentially a novel and a most absorbing one"—*Boston Globe*.
- "The novel itself is not shoddy—one can't refrain from contrasting it with 'Elmer Gantry'."—*The Baptist*.
- "'Shoddy' is the kind of thing we particularly like to read these days, a new aspect of the settling of the west"—*Chicago Post*.
- "'Shoddy' leaves the reader with more fire for truth in his heart"—*Kansas City Star*.
- "Its influence will be to make a better church by facing present shortcomings"—*Presbyterian Advance*.

[SHODDY is stirring the Churches and is being read and praised by thousands of readers who like a good American Novel. \$2.00.]

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city, the mayor received the visitors with an address of welcome. Later the visitors attended a service consisting of prayers, addresses, and the singing of hymns, and were conducted on a tour through the Luther house, the Melancthon house, and other places of historic importance in the city. In the evening prominent pastors and professors addressed the group during a celebration at the Castle church.

Oklahoma Baptist Leader Goes to Miami, Fla.

Rev. W. W. Chancellor, of First Baptist church, Muskogee, Okla., has accepted a call to First church, Miami, Fla., beginning his new service this autumn.

Baptists Lose Layman Leader by Death

The recent death of Eugene Levering, Baptist layman of Baltimore, at 83 years of age, is widely mourned. Besides his activities as a maker of policies in the circles of the Southern Baptist church, he was up to his latest days a responsible leader in general fields. For many years he was a trustee of John Hopkins university, a vice-president of the Baltimore home for incurables, and served as an officer on directing boards of many institutions. He had won wide fame and success as a banker.

Friends Mourn Passing of Great Layman

The American Friend, issue Aug. 23, devotes several pages to appreciations of the late John R. Cary, "to whom we have been long accustomed to look for guidance and wisdom, for hope and courage." Mr. Cary had for years served as clerk of Baltimore yearly meeting; since the organization of the home mission board he had been its treasurer and an influential member of its executive committee; in 1922 he was chosen as presiding clerk of the five years meeting, and at the time of his death was a member of its executive committee and its central committee of five; he was a member of the

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The spirit of this hymn is the spirit of HYMNS OF THE UNITED CHURCH

CHARLES CLAYTON MORRISON and HERBERT L. WILLETT, Editors

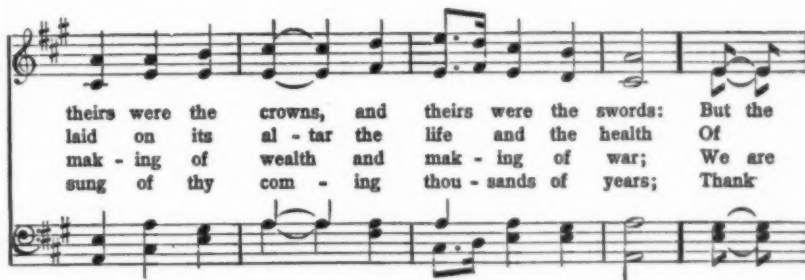
LYONS 10,10,12,12.

WILLIAM PEARSON MERRILL

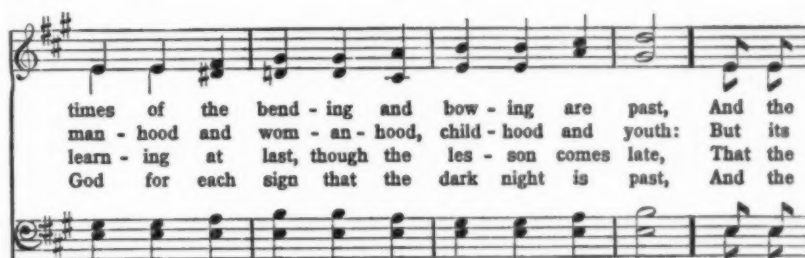
Att. from MICHAEL HAYDN, 1770



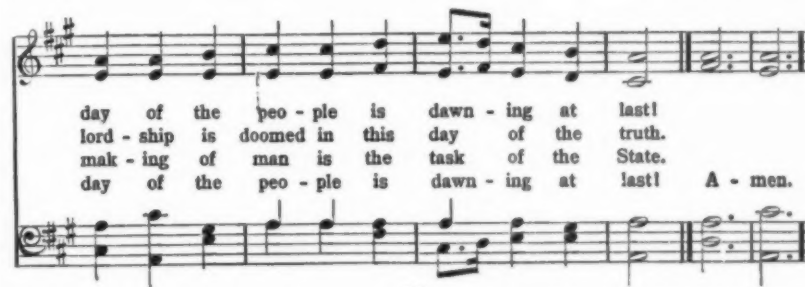
1. We knelt be - fore kings; we bent be - fore lords; For
2. We cringed be - fore gold; we de - i - fied wealth; We
3. The strength of the State we'll lav - ish on more Than
4. Great Day of Je - ho - vah, proph - ets and seers Have



theirs were the crowns, and theirs were the swords: But the
laid on its al - tar the life and the health Of
mak - ing of wealth and mak - ing of war; We are
sung of thy com - ing thou - sands of years; Thank



times of the bend - ing and bow - ing are past, And the
man - hood and wom - an - hood, child - hood and youth: But its
learn - ing at last, though the les - son comes late, That the
God for each sign that the dark night is past, And the



This is one of the 474 hymns making up this great hymnal

"In my estimation, HYMNS OF THE UNITED CHURCH is the best hymnal on the market. Before selecting it for our church, I made a study of the leading hymnals published within recent years. None of the others compare with this book in richness and variety of hymns, consideration of topics for the manifold types of church services of the present age, and universality of spirit vibrating through every hymn. It is the hymnal for the church today."

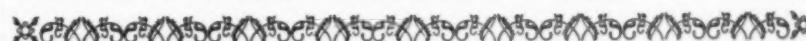
PAUL C. BEKENHUS, Ph.D.

Pastor, St. Paul's Evangelical Protestant Church, Cincinnati, Ohio

(Ask for returnable copy and decide at once to adopt in YOUR CHURCH this Autumn)

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Friends publication board and had recently been chosen as one of six to represent American friends on the federal council. Mr. Cary died in Baltimore Aug. 8.

John W. Herring Enters Field Of Adult Education

John W. Herring, the first executive secretary of the commission of the federal council on goodwill between Christians and Jews, has resigned to take up work in the general field of adult education. The work, now well established, will go on under the continued chairmanship of Rev. Alfred W. Anthony, with Rev. Everett Clinchy as new executive secretary. Mr. Clinchy has for several years served as minister at Wesleyan university, Middletown, Conn.

Pittsburgh Baptist Church Has Catholic Tastes

Among the summer preachers at First Baptist church, Pittsburgh, Pa., were Dr. J. C. Massee, Dr. Gerald Birney Smith and Dr. A. T. Robertson.

Columbus, Ind., Church Hears Noted Preachers

A notable program of summer preaching is reported at Indianola Methodist church, Columbus, Ohio, where Rev. Robert L. Tucker ministers. Beginning July 22, the following were the speakers at this church: Rev. J. R. Ackroyd, Congregational preacher of London; Rev. A. Robert George, of First Baptist church, Ottawa, Can.; Rev. Robert M. Atkins, of First Methodist church, Detroit; Rev. William C. Hartinger, superintendent of Colum-

bus district of the Methodist church; Rev. J. Sansam Iles, of Cardiff, Wales; Dr. John Wesley Prince, professor of religious education at Garrett Biblical institute. These services have been largely attended, both morning and evening. The expense of the special speakers has been successfully met outside the budget.

"Little Brown Church" a Summer Religious Center

Rev. Bruce J. Giffen, minister at First Presbyterian church, Cedar Falls, Ia., writes that his congregation recently made a Sunday pilgrimage to that noted shrine, "The Little Brown Church in the Vale," of which Rev. J. L. Morrison is pastor. After a picnic dinner on the grounds, all joined in the usual service conducted by the pastor. On the Sundays of the summer season there is usually an attendance of from 400 to 1000 persons, many attendants listening to the services through open windows. Last year the pastor conducted 400 weddings at the little church.

Negro Baptists Convene In Louisville

The National Baptist convention, representing 20,000 Negro Baptist churches of America, held its sessions in Louisville, Ky., Sept. 5-10. It is reported that the total receipts of the church for missions during the past year represented an increase over the previous year of \$10,000.

Visiting Preachers In New York City

Among summer preachers in New York city this season have been: Rev. Donald

Fraser at Park Avenue Baptist; Rev. F. C. Spurr at Fifth Avenue Presbyterian; Rev. W. C. Poole at Marble Presbyterian, and Dr. John McNeill at Ft. Washington Presbyterian.

BOOKS RECEIVED

- The Religion of Jesus, by Walter E. Bundy. Bobbs-Merrill, \$3.50.
Harbor Lights of Home, by Edgar A. Guest. Reilly & Lee.
Charles W. Eliot's Talks to Parents and Young People, by Edward H. Cotton. Beacon Press, \$1.75.
The Fiery Crag, by F. W. Boreham. Abingdon Press, \$1.75.
The Background of the Bible, by Henry Kendall Booth. Scribners, \$2.00.
Out of the Ashes and other Sermons, by George W. Allison. Cokesbury Press, \$1.50.
Lest Ye Die, A Story from the Past or of the Future, by Cicely Hamilton. Scribners, \$2.00.
The Pied Piper of Hamelin, by Robert Browning, illustrated by Margaret W. Tarrant. Dutton, \$1.50.
Dame Wiggins of Lee, with additional verses by John Ruskin, illustrated by Kate Greenaway. Dutton, \$1.00.
The Central Americans, Adventures and Impressions between Mexico and Panama, by Arthur Ruhl. Scribners, \$3.00.
The Eastern Church in the Western World, by Emhardt Burgess Lau. Morehouse Pub. Co., \$1.75.
John Wesley, a Portrait, by Abram Lipsky. Simon & Schuster, \$3.00.
The Borough Treasurer, by J. S. Fletcher. Knopf, \$1.25.
The Marriage Crisis, by Ernest R. Groves. Longmans, \$2.00.
Unfathomed Japan, by Harold W. Foght and Alice Robbins Foght. Macmillan, \$5.00.
This Advertising Business, by Roy S. Durstine. Scribners, \$3.00.
Awakening Sermons, by J. Wilbur Chapman. Revell, \$1.75.
The Meaning of Selfhood and Faith in Immortality, by Eugene William Lyman. Harvard University Press, \$1.00.
The Stammering Century, Eccentricity and Fanaticism in the U. S., 1800-1900, by Gilbert Seldes. John Day, \$5.00.
Social Work and the Training of Social Workers, by Sydnor H. Walker. University of N. Carolina Press, \$2.00.
Present Perils in Religion, by Albert Edward Day. Abingdon Press, \$1.25.
Castles in Spain and other Enchantments, by Bertha L. Gunterman. Longmans, \$2.50.
Tartan Tales from Andrew Lang, edited by Bertha L. Gunterman. Longmans, \$2.00.
The Conquest of Montezuma's Empire, from Andrew Lang. Longmans, \$2.00.
Edwy the Fair, by A. D. Crake. New edition. Longmans, \$2.00.
This Puzzling Planet, by Edwin Tenney Brewster. Bobbs Merrill, \$4.00.
The Jolly Book of New Games, by Wallace D. Vincent. Revell, \$1.50.
Other Arabian Nights, by H. I. Katibah. Scribners, \$2.00.
The Soul of the Bantu, by W. C. Willoughby. Doubleday, Doran, \$5.00.

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Says the British Weekly:

"Of the making of books of popular apologetics there is no end; and many of them are a weariness to the flesh; but this new book by Professor Rogers is up to date; felicitous in its combination of scholarship and a quite modern accent . . . He seeks to demonstrate that 'history,' if properly regarded, does not discredit the claims of Christianity, however much the story of Faith and Church is blotted with many faults, hesitations and disunions . . . 'This book is for those who crave that unifying and working philosophy for life which is the need of the age.'"

Every minister and intelligent layman should read one new book of apologetics every season; here is the one we recommend for 1928-9. (\$3)

Problems of the Organized Church

The Confessions of a Puzzled Parson

By Bishop Charles Fiske

(Episcopal Bishop of Central New York)

The Church must face stern questionings today, and Bishop Fiske bravely faces them, and sincerely strives to answer. Some chapter titles:

The Church's Loss of Prestige
 Creeds and Christian Unity
 Christian Loyalty and Church Liberty
 The Church and the Law: A Protest
 Bringing in the Millennium
 A Bishop Looks at the Church
 The Glory of the Christian Faith

These chapters are all pleas for reality in religion, for honest inquiry into the problems, ethical and social, economical and political, with which religion may be concerned. They are impatient of "pussy-footing."

Bishop Fiske confesses: "Once I was actually accused of being the *enfant terrible* of the episcopate, because I so freely examined the failings of bishops and clergy," but he corrects the impression: "I am truly the mildest-mannered ecclesiastic that ever cut a throat!"

This book is going to be discussed. Read it. (\$2)

Personal Problems

Straight Answers to Life Questions

Copeland Smith at the Microphone

Dr. Copeland Smith is minister of Grace Methodist Church, Chicago, and also conducts the Question Box at the microphone for Chicago's great newspaper, the Daily News. In this capacity he has given advice to many thousands of persons, over the country, who have been perplexed as to matters of belief, as to domestic problems, as to the training of children, etc. He reflects, in his Introduction: "Because we no longer know our next door neighbor and have lost the art of friendship amid our widening circle of acquaintance, life has become a very solitary affair. A lonely battle is a losing battle. There is an inarticulate clamor for comradeship. That need for advice in the domestic tangle of modern life, that need for somebody to talk to, expresses itself in my multitudinous mail . . . Here and there, amid these pages, will be found a hint of what bewildering and torturing questions afflict the modern mind."

Ministers who feel that they have been 100 per cent successful in handling the personal problems of their people, and laymen who have no problems at all, will not be interested in this very unusual volume, in which nearly 200 pages of questions and answers are presented: all others will be interested. (\$1.50)

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QUOTABLE POEMS (compiled by Clark-Gillespie). Published in May. "The best collection of short and occasional verse since the Oxford Book of Verse," as one reviewer put it. Two printings already; a third in process. (\$2.50)

CATHOLICISM and the American Mind (Winfred Ernest Garrison). Published in June. Selected by the Religious Book Club as its June "Book of the Month." Now finding a strong place in the general field. Not an anti-Catholic tirade; "no bigot's discourse;" but a sympathetically critical discussion of (1) what Catholics believe; (2) why they believe what they believe. Two large printings; a third in process. (\$2.50)

STRAIGHT ANSWERS to Life Questions (Copeland Smith at the Microphone). Published this month, but already selling at an interesting rate. Unquestionably a book which reaches into the lives of people! Answers to life questions from many sections of the country, from all walks of life, from men and women, young and old. Copeland Smith broadcasts from station WMAQ six times a week. There seems to be magic in Copeland Smith's ability to get into the very heart of the problem leading to the question. (\$1.50)



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